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IDEAL AND TRUTH

Swami Akhandanand Saraswati

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PREFACE

We have great pleasure in presenting to the English knowing public a bouguet of about fourteen selected articles of Swami Akhandanand Saraswati. Most of them appeared in the quarterly journal 'Chintamani' and others in Hindi whose translation are appearing for the first here.

The title given for this collection is **Ideal and Truth** In sanskrit it conveys the idea of साध्य and सिद्ध. Therefore the book is divided into two parts having seven and eight articles respectively. This division is rather arbitray as one easily merges into other.

In the first part first and second are a short message and speech respectively,

Third article discuses very elaborately some of the distinguishing feature of Hinduism.

Fourth article is extremely interesting as is suggest an ingenious method of dissolving different five elements, vital force and different constituents of the mind in a conversational form with the ego which also finally merges with the supreme spirit.

Fifth article discusses the need for images in concentrating the mind and in revoluting the trend of thoughts and actions.

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Six article discrives in detail the actual spiritual experience of Swamiji and beautifully concludes in monstic philosophy keeping in tact the simple method of taking the name of God constantly.

The seventh article 'Dalliance (Sportive amusement) of Grace is really supreme aspect of Non-duality but clothed in the popular terminology of devotion *viz* Gods Grace. Hence it is but in this section, however it compares well with the last article of second part—Truth *viz* How shall we comprehend the essence of the Brahma Sutras (Aphorisms on liltimate Truth) ?

As the central theme of these articles of the second part Truth is Self, Knowledge (आत्म विद्या) the English rendering has naturally been a little far from easy. However, if the reader is well-initiated into the language of the upanishads, he may find these articles rewarding and nourishing his knowledge of the Self profoundly. A brief resume of each article is given below for his guidance and quick appreciation.

In the first article 'Substance of Piety (Righteoueness) or Sacred Duty a brief discussion is given on Truth as Existance-knowledge-Bliss (सच्चिदानन्द) and what follows as its four corollaris *viz* 1 Existence 2 Knowledge 3 Bliss 4 Non-duality and their invividual implications on life of the person and community in general.

2. In the second article on 'Seed and Soul' (individual) a comparison is made between the vegetable kingdom in which there is an eternal cycle of seed and tree

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which comes to an end only after burning of the seed. Similarly, in human life the concept of individual soul and metempsychosis (transmigration) is unending until human being accquires his true identity with the supreme universal soul and discards mistaken identity with the partite individual soul.

3. In the third article on 'Self Effulgent Bliss' an elaborate and exhaustive discussion is made on man's search for happiness and futility he meets with when efforts are made in wrong directions excepting the sole path of seeking it in his own eternal universal conciousness or self Realisation which is discribed in great depth and detail avoiding the illusory path of trance or Samadhi.

4. In the fourth article on 'method of contemplation of self' discusses in detail different forms of methods or meditations of diverting the mind to its source or central corc, the Atman and the value of contempltaing on the great symbol Aun.

5. In the fifth article on the 'Mystery of Meditation' a subtle discussion is made on the structure and nature of mind and through it an easy and ingenuous path is found for realising the self through knowledge. One may as well call this small article as mystery of knowledge instead.

6. In the sixth article on the 'Import of the impersonal' a quintessence of the whole upanishads is made under twelve separate points *viz* Conciousness in (1) Self evident (2) Self illumined (3) Imeless (4) Space less

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(5) Object less (6) Free from triad of knowledge (7) Absence of causality (8) Absence of directness (or nearness) and indirectness (or remoteness) (9) Ever present and never absent (10) Unspeckable (11) Solute (12) Non–dual,

7. In the seventh article on 'Uddalkas spiritual practices and realisation' away and method is shown by eleaborately illustarting uddalkas lifes progress in spiritual practices and the final end and also the importance of such relisation even after the death of such noble personalities to the country and the people in general even by the bodily remanants such as bones etc.

8. The eight article is by Swami Chidghanananda Puri of the Ramakrishan mission Sevashrama, Varanasi on 'How shall we comprehend the essence of Brahma Sutras' a very erudite exposition on the essence of the whole Brahma Sutras from merely the begining and the last Sutra under ten different paragraphs showing in detail all the different implications and conclusions.

Finally to depict the practical value of all the different discussions in life an illustration is given of Swamiji as illness at Karnavas in 1942 AD. (from the new life of Udia Baba 'Hamare Shri Maharajji by Brahmachari Shivanada Anjaneya P. 27–a translation)

'I arrived in Karnavas from Vrindavan. At that time Revered Swami Akhandanandji became seriously ill. Shri Maharajji (Udiababa) personally attended on him standing and looking on him with nectareous gaze and walking

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round him nearby, as if trying to set him free from intense suffering. Swamiji was tormented with oppresive thirst, perspiration and agonizing fever. We were all engaged in his nursing.

In this predicament, Babu Ramsahayji hailing from Ramghat was enquiring 'Who is thirsty'? Swamiji was replying 'Am I at all thirsty; I am really permanent, pure, wise, free and blissful. Give him water to drink who is thirsty'. Babuji was hammering the question monotonously and the reply was absolutely firm, resolute and high-spirited. In spite of his tiring reiteration there was not even a trace of annoyance. In that terrible sickness there was an audacious spirit in the reply. What is stated in Shrimatbhagavat as the indication of a predominantly 'Bhagawat' person were distinctly observed in him.

देहेन्द्रियप्राणमनोधिया यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः।
संसारधर्मैरविमुह्यमान स्मृत्या हरेर्भागवतप्रधानः॥

'He is supreme spirit (Bhagavat) who is never vanquished by birth, death, hunger, thirst, fear, greed and torture which are the normal relative culminations appearing in body, sense organs, vital functions, mind and intellect' 11 : 2 ; 49.

At this time the physical status was precarious. Disease had assumed a devilish form. Still he was not nervous. Not a trace of fear of death. Harping of Babuji's questions was as if a measuring rod of guaging the depth of his spiritual conviction. Swamiji was saying

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'What is there to worry about a single body and the internal implement (mind) residing in it ? What is liberation during life and after it. Realise our impartite non-dual self'. This was his supreme vision of universal eternal consciousness (Brahman). This was his mind-invalidated unification which always is and never ceases to be. Just as a man has not to remember every moment that he is a man, but when his humanity is at stake it overrides it and begins to assert. In the same way when spirituality was seriously assaulted by materialistic onslaughts then also his vision of spiritual consciousness remained undimmed. As the disease increased his inner unconcern and infinite selfconfidence became crystal clear. Here Shri Maharajji (Udiababa) was gazing at him with ambrosial attitude.

Just then Pandit Kishorilal declared to Maharajji that 'I had Lord's vision which said 'don't be anxious Akhandanandji will soon be well'. Yes ! just before next dawn he was liberated from frightful condition. This peril was the trial of his trust. The benevolence of Maharjji was also evident.'

So in these fifteen or sixteen articles including this (on the life) an attempt is made to convey in a small book form the summary of Vedanta Philosophy as profounded by Swami Akhandananda Saraswati in his own words. Translations have been made as faithful as possible but it is for the readers to decide whether they are clear and illuminating.

—Swami Anantanand Sarswati

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Ideal And Truth

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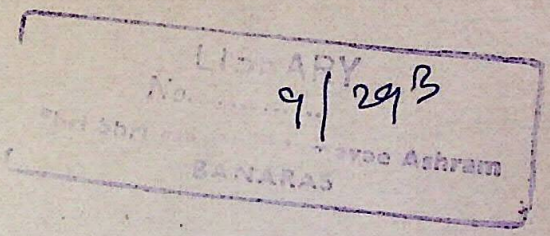

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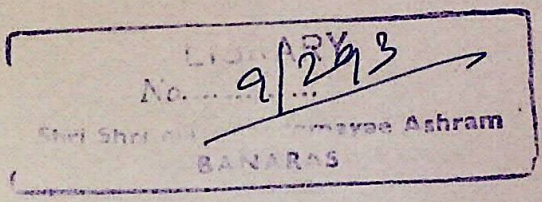

PART—I

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ARE YOU DOING YOUR BIT FOR THE NATION ?

The world is in the midst of crises today. Peoples and countries are in conflict and humanity weeps in silence. Religions are clashing and the Dharma is withering away. There is dispute over language and ideology and no one bothers about knowledge and wisdom. The strife among the parties everywhere leads to the defeat of the people. The over emphasis on regionalism weakens the over all unity of the nation. The poor and the downtrodden are being provoked to take to violence or offered bait of conversion to another

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faith as a way out of their unhappy situation. The fundamental unity of life through Divine force is not now emphasised in education anywhere in the world. In short the future of nations nay humanity itself is in peril.

What is the way out of this encircling gloom ? It is to re-discover, re-affirm and re-proclaim the basic unity of man. These divisions of mankind into races and religions, creeds and classes cultures and civilizations will fall into their proper place in this grand mosaic pattern of humanity, once man is able to re-capture the spiritual vision, the vision of the Rishis, Munis, Prophets and Saviours. Harmony among people and nations is possible only through the wisdom of heart and not through clever manipulations of the intellect. A man of emancipated heart and mind will naturally strive to secure basic needs of a good life, worthy of a human being for every one. Even enlightened self-interest demands that mankind can no longer be kept apart in two seperate opposite camps the priviledged few and the oppressed millions. That way lies disaster. The masses are in stir, they are walking up from their age-old stupor and slumber. They can no longer be befooled by empty slogans in the name of the nation or God or religion. The unity of mankind and harmony among nations and

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classes is possible only by doing away with the present glaring inequities and inequalities.

Take our own country today. Poverty, misery, squalor, ignorance and disease reign supreme in Bharat. Howsoever glorious our past, whatever the beauty of Indian way of life or the loftiness of Indian thought or howsoever rational our ancient Varnashram Dharma might have been, today we cannot feed our hungry millions on these grand visions. Visions, invocations and slogans are poor substitutes for the hard realities of present day existence. Each one of us, in his or her own way of sphere, will have to work for bringing about a radical change in our societies. To fight against injustice and every kind of exploitation and every kind of slavery-political, social and religious is the sacred duty of every son and daughter of India. India has a great role to play on the world stage. But first let Indians set their own house in order.

What are you doing for this long-awaited transformation ?

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NATIONAL INTEGRATION

"It fills my heart with great pleasure to see assembled here so many eminent men from different walks of life, deeply concerned about the increasing chaotic and violent conditions prevaling in the country.

In the name of province, in the name of language, in the name of caste and custom, in the name of religion, today each section of our people wants to separate itself from the other; but, if you look deeply you will find only selfishness. If such fissiparous tendencies and consequent quarrels and violence continue and increase, the future of our country will be dark indeed.

An angry man cannot stop himself from taking to violence. A passionate man cannot save himself from reprehensible acts. A greedy man cannot save himself from adopting unscrupulous ways. A person overcome by desire cannot remain impartial.

If men were to lead such unrestrained life, then what will they not do in future? Man will descend to the level of the animal, abandoning his distinctive characteristics. Such thoughts disturb the mind of really enlightened men.

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It augurs well for the country that in this vitiated atmosphere so many eminent men have gathered here to consider how to prevent the nation from disintegrating under the stress of divisive forces like provincialism, regionalism, communalism and casteism.

Our spiritual values possess the quality to integrate not only the country and the nation but the entire universe. In the world of matter, things assume different shapes and appear to be distinctive; but if we view life from the spiritual angle, we see this vast and endless universe pervaded by one "Rita". one Moral Order, one Divine knowledge, one Divine Bliss, one God. one Divine Soul, one Force—call it what you will. No sooner man attains this outlook, this angle of vision, then all the differences, quarrels and violence will, of their own, come to an end, and the human mind will be freed from the shackles of passion and anger.

Therefore, for the ending of all antisocial activities it is necessary to introduce ethical and spiritual instruction on our educational system. This will help develop ethical and spiritual values and make us useful and responsible citizens of the nation, of the world and of the entire universe.

So it is that I whole heartedly greet the many noble and good men, educationists and public men, who have

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assembled here with the nation's welfare at heart, and fully associate myself with their endeavours to bring about national integration on the basis of ethical and spiritual values.

It is my conviction. reinforced by personal experience that spiritual values alone will succeed in cleansing the atmosphere of differences, disputes and wars which at present pervades the whole world. Hence the need of the hour is to propagate and instil in the minds of people everywhere-in lhe villages, tn the cities and towns, in the country and the world over-ethical and spiritual valucs.

Present today on this platform are great men, capable and strong, like Dr. Zakir Husain, our Vice-President and Dr. K. M. Munshi, who has taken the major share of the burden of initiating and organising this colloquium. I earnestly hope and pray that the endeavours of these men will bear fruit; that the violent and chaotic activities which seem to be increasing will end; that peace will be established; that through ethical and spiritual instruction people will follow the Dharmic path; that national cousciousness and national unity will be strenpthened on the basis of ethical and spiritual values. There can be in fact no other basis for national integration."

★

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SOME DISTINGUISHING FEATURES OF HINDUISM

[DHARMA THE BASIS OF PURUSHARTHAS]

Though the words 'Dharma' and 'Ishwara' (God) are etymologically different, in essence they are not so. Both the words mean a regulator or ruler. Just as God manifests Himself as the Ruler (of this universe) rule (laws governing the universe) and the object rules (the universe itself, consisting of its countless Jivas), even so Dharma manifests itself as the holder or sustainer of creation, the act of holding and the object held. Being fully established in Dharma means being fully established in God, or in the Self. Virtues like truth, nonviolence, contentment, love etc., or acts like service, worship etc., which are helpful in getting oneself established

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in Dharma, are also included in Dharma. These latter constitute the means, whereas the state of being fully established in Dharma is the end. In this way, Dharma is both a means and an end in itself.

'Purushartha'

Not that Dharma is a Purushartha (an end) only in the sense pointed out above and a means to an end in the form of virtues or acts (of worship etc.) in order to understand this, it is necessary to analyse the meaning of the Word 'Purushartha.' 'Purushartha' is that which a 'purusha' or individual seeks or craves for. What does an individual seek ? He seeks happiness, which knows no end. Such happiness lies only in the Atma or Paramatma (God). He stands eternally realised. Then, what are the obstacles to his realisation ? Desire is the only obstacle to the realisation of Supreme happiness or God. What is the origin of desire ? Desire arises when the individual feels something lacking in him, some hiatus or want. When Dharma has been truly realised, that is, when the individual has established himself in the Infinite, he does not feel any hiatus, desires no longer trouble him, and consequently he never feels unhappy or miserable. That is the state of Supreme happiness. If action is performed without any selfish motive, without feeling any sense of want, making action the end in

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itself,-success in the action not being reagarded in its external aspect, but in advancing life towards perfection,-and during the performance of the action, if the performer continues to remember his Self being present in all and feels the nearness of God, then all his thoughts and sentiments, and all his actions become Purusharthas in themselves.

To be in a state of health is Dharma. Here the word 'Health' is used not in its external or narrow sense, but in its deepest or real sense. To remove distemper and maintain health,—herein lies the fulfilment of all observances and practices of Dharma. What is distemper ? In a word, it may be defined as the outgoing tendency, the secular trend of the mind. To check and control this is the function of Dharma. None can realise true happiness and abiding peace by transgressing the laws and neglecting the duties of Dharma. Whatever an individual may aspire for-viz, wealth, progeny or salvation-he must take recourse to Dharma for its realisation. No work can be fully accomplished with an unhealthy mind, a mind which is tainted and distracted by desires, a mind that aimlessly wanders in many directions. Dharma alone is the best means of purifying the mind and directing it towards a region where there is Bliss and nothing but Bliss.

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A State, nation or individual having an anti-Dharmic attitue may enjoy prosperity for a short while; but in the end it or he will be betrayed by the mind and will be caught in the grip of rivalry, quarrel, and mutual destruction. Throwing into power a Lenin or a Stalin, Russia has not attained happiness, nor is it possible for her to attain happiness without taking recourse to Dharma. Systems of government in other countries are running and can run only so long as there is any element of Dharma in them, even to-day they are not free from unrest, anxiety and fear. If we make a psychological study of the problem and consider the keenness, for worldly enjoyments, of other nationalities, it will become evident to us as to why the Scriptures declare India to be land of Spirituality (Dharmakshetra) and other countries of the world to be the lands of worldly enjoyment. We have nothing to say with reagard to those who blindly imitate the West; but if we look to the lofty ideals of Hinduism, we shall discover that Dharma is the goal of all aspirations of the Hindus and it is through Dharma alone that they seek the gratification of their desires. Thus, it can be boldly proclaimed, without any hesitation, that it is an extraordinary feature of Hinduism that it regards Dharma as the basis of other Purusharthas, as also a Purusartha in itself.

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Supreme peace in Truth, knowledge and bliss

Such a cosmopolitan and liberal conception of Dharma has been adopted by Hinduism because this conception was discovered, preached and propagated by saints who had attained perfection. What do we understand by attainment of perfection ? This question may be answered in various ways. All religious systems have answered this question according to the intellectual level at which they stand and the stage of evolution reached by them. But if these answeres are analysed, they will be found to be deficient in one or other. The definition of 'Perfection' given by Hinduism is perfect in all respects. All other definitions are covered by this definition. What is our relation with the world and the objects of the world ? In what relation do other people and nations stand to us ? In answer to this, some have put forward the relation of brotherhood, and some that of a neighbour, as the ideal. These relations are no doubt good in themselves, but they have scope for differences of opinion and quarrels. Hinduism, however, asserts that all are our very Self, all are but one,—the suffering and happiness of one are the suffering and happiness of another. The cultivation of this feeling of oneness or unity of soul is the best means of promoting universal peace.

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To prove the Oneness of life-unity of the soul and the character of the soul as Sat, Chit and Ananda, there are many arguments and methods advanced by the Hindu Scriptures. There is neither space nor occasion for dealing with them all here. We shall only try briefly to bring out the implication of the term 'Sachidananda'. 'Sat' means existence, to be, in other words, the Soul Exists. I am. What am I ? Am I the body and the vital airs ? Am I the mind, or am I something else ? Even though I am conscious of my existence have I got any idea of the magnitude of my being ? It seems I have forgotten this. When the true nature of my Self is realised, then it transpires that I am the only reality. Space, time and whatever else is perceived within the circumference of space and time are not apart from me, I alone exist, I alone am. The Self alone exists. 'Chit' means to know, knowledge. The Self is knowledge; in other words, I know. What do I know ? Really speaking, I know everything; but I am not conscious of this knowledge. Certainly I do not know things separated from me by distances of time and space and screened from my view by other intervening objects. But it is I who know their absence. Are not the conceptions about them creations of my mind ? If that is so, then I know everything. The existence of a thing is proved only by the fact that I konw it. Nay, even the existence of the individual who

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proves the existence of a thing depends on my cognition of him. Thus I know, and know the whole; therefore I am Chit or knowledge. When the Sat is realised, the Self alone remains. Sorrow, fear, death all vanish; and through realisation of Chit the woe of ignorance is gone. Now, 'Ananda (Bliss) alone remains, there is nothing else to disturb it. It is desire that disturbs Ananda (Bliss), and desire orginates from the sense of duality. When all are reduced to the Self, which is an indisputable fact, then it becomes self-evident that I am Bliss itself. Ignorance of this blissful nature of the Self is the cause of bondage, and the tearing away of this veil of Ignorance is freedom (Mukti) , nothing beyond this. He who has realised this freedom moves about in the world free from attachment and hatred, looking upon all with an equal eye, and established in perpetual peace. Really speaking, this is an indescribable state; nevertheless, all these things have been said just to give an indication, to the reader, of this highest distinguishing feature of Hinduism.

God Fulfils The Desire of Devotee.

While recognizing the Soul as the only reality in the absolute sense, Hinduism also recognizes the whole field of phenomenal existences and provides for their proper regulation. Two kinds of phenomena are observed in the world of relativity-Matter

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and Spirit. Matter is both animate and inanimate and the Spirit also is divided into two categories, the Jiva (individual soul) and Iswara (the Universal soul or God). The Jiva is a particle of God, and through love of its whole, Iswara, gets merged into the same, or attains nearness to the same. Matter, both animate and inanimate, is a product of Prakrati (the prime Cause). At the time of Dissolution (Pralaya), both these types of material bodies get merged into Prakrati ; while at the time of Creation, through agitation in Prakrati they come out of her again. The Jiva who does not get united with God through His worship, is merged into Prakrati at the time of Dissolution. During the subsequent creation, he reawakens according to his post Samskaras or latencies and begins to wander from birth to death and from death to birth again. In the interest of the Jiva, that is, for his spiritual benefit, God lays down regulations about Dharma and Adharma, righteous conduct and unrighteous conduct, and commands him through Saints and the Scriptures that he should gradually rid himself of the two lower Gunas or modes of Prakrati viz, Tamas and Rajas, and attain the state of Sattva (Purity), and by developing Bhakti (Devotion) and Jnana (Knowledge of Self) attain or realise God. But the Jiva, being a slave of his natural impulses, does not want to shake off the domination of Rajas and Tamas and begins to break

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the laws of Dharma. This leads to the growth of demoniacal propensities, and God, who is the maker of the laws, has Himself to take steps for their protection. From time to time, He deputes Devas and Rishis for this purpose, and when it becomes absolutely indispensable, comes down Himself on earth as an Incarnation. It is but natural for him to appear for the protection of Dharma.

The integral and all-embracing consciousness of God is symbolically represented as describing a full circle made up of sixteen digits (Kala) like the digits of the sun as conceived in Indian Astronomy. Among the four viviparous creatures or broad divisions of earthly life, viz, the vegetable kingdom, the sweatborn creatures (insects), the oviparous creatures (birds and reptiles) and the animal kingdom (Jarayuja), there is gradual unfoldment of consciousness rising from one digit in the vegetable kingdom to four digits in the animal kingdom and five digits in man. Mahapurusas (highly advanced souls or superman) may develop from six to eight digits of consciousness. The mind of man is not endowed with the capacity of developing a higher degree of consciousness than this. That is why for developing a higher degree of consciousness a divine body becomes necessary. Bhagvan Shri Krishna represents the fullest manifestation of Divinity and as such embodies all the sixteen digits of consciousness.

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Like the body of a Jiva, the Body of an Avatara (Direct manifestation of God) is not brought into existence by past Karma; it is brought into existence by the will of God Himself, who takes that form out of compassion for the Jiva.

Protection of Dharma itself is a sufficient reason for the advent of an Avatara. But this can be accomplished by God, by sheer force of Will. Therefore, considering from the point, it appears that it is the devotee's longing which makes God reveal Himself. Take for instance, the case of a devotee who has made a firm resolve to establish direct relation with God, either a child, friend or father. God, being omniscient, has a direct knowledge of his desire, and He can appear in the relation of a child, friend or father in as much as He is all-powerful. He is bound to satisfy the desire of his obstinate devotee because He is extremely compassionate. Under the circumstance, there is no reason why He should not appear on earth as an Avatara.

The practical side of Vedanta also proves the phenomenon of God's Descent out of love for His devotees, for the protection of Dharma and for turning the minds of the Jivas inward through contemplation of His glories, sports and Beauty. Even in the absolute sense, the divinity of an Avatara cannot be denied, because in that

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sense nothing exists but God. According to the conception of the devotees, there are many varieties of Avatara- Prabhava, Vaibhava, Avesa, Sphurti, Amsa, Kala, Purna and so on. The deity residing in a personal form in the Divine regions of Goloka, Saketa, Kailasa, etc., comes down with the entire Region (Dharma) together with His Divine consort and His other subsidiary manifestations known as Vyuhas, His associates and other paraphernalia, and enacting His divine sports on earth blesses His devotees and propagates Love and Devotion in the world. These things can be understood and appreciated only through deep reverence, exclusive devotion and supreme love. They are beyond the province of logic. The Doctrine of Avatara is supremely helpful in spreading the message of hope and contentment and inculcating purity of heart and divine thoughts, and constitutes another distinguishing feature of Hinduism.

The wheel of Karma

Consciously or unconsciously some form of Karma is being enacted every moment of life. Broadly speaking, four varieties of Karma have been recognized, Sanchita (accumulated or reserve stock), Prarabdha (that which has already begun to bear fruit), Kriyamana (Present action) and Agami (Future action). Kriyamana (Present

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action) is the root of all. It is Kriyamana which is transformed into Sanchita and Prarabdha is formed out of a portion of Sanchita. It is Kriyamana again, which forms the basis of future actions. Therefore, scrupulovs care should be taken in moulding out Kriyamana or present actions.

We observe a multitude of diversities in the world,—e.g., a certain individual is rich, while another is poor; one is ailing, while another is healthy; one is happy, while another is oppressed by misery, and so on. How is this to be accounted for ? Why has God, who recognised all as His own images, nay, His very self, created this difference ? It is Hinduism alone which gives a satisfactory answer to this question. The answer lies in that we find that the experiences of Jivas at the present moment are a result of their past actions, and whatever actions are performed now will inevitably bear fruit in the future. The present experience (of pain or pleasure) cannot but be the reaction of past actions, and whatever is being done now can never go in vain. These are the main arguments in support of the doctrine of Rebirth. Future life or birth is brought about by these very actions; therefore, it lies entirely in our hands to make or mar it. We are the masters of our own fate. All living beings are revolving on this wheel of

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Karma. This supplies an answer to the above question.

The promulgators of other faiths did not bestow much thought on the method of improving the tone of our present actions and the means of obtaining release from the bondage of Karma, because they failed to grasp the truth about the binding nature of Karma. If they have tackled the problem of action at all, they have done so only with a view to adjusting social relations. Hindu Religion has treated the question comprehensively in all its bearings. Why Karma goes on incessantly, and how to get out of its clutches, is a question of philosophy. This has been discussed in a comprehensive way in the philosophical literature of Hinduism.

Having forgotten or failed to recognize the glory of his real self or his true nature as Sat-Chit-Ananda (Existence, Knowledge and Bliss), the Jiva was possessed by the desire for happiness and consequently the knocking about for the satisfaction of the same began. Consciousness, through ignorance, of the existence of something else apart from him; the feeling of desirability or undesirability in respect of the same, attraction for what appears desirable and repulsion for what appears as undesirable; efforts for attaining the desirable and avoiding the undesirable; accumulation of the latencies

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of attraction and repulsion, rebirth according to these latencies and impulses; this process according to the nature of birth has been going on from eternity and can end only with the disappearance of Ignorance, which lies at the root of all.

Ignorance is dispelled by Knowledge. Knowledge appears in the pure heart. Purity of heart is attained by conquering the impulses of both attraction and hatred. Action which has no attraction or hatred at its back is disinterested action, and this, really speaking, is Dharma.

He who does not practise Dharma can neither reform his present life nor lay the foundation of a good life hereafter, escape from the cycle of births and deaths being out of question. It is due to this doctrine of Rebirth that Hinduism has been able to maintain intact its spiritual outlook, while other countries, whose goal of life is enjoyment and who do not believe in Rebirth, have lost even that amount of spirituality which they had accepted as an article of their faith.

Belief in the other world

The globe we inhabit is only a tiny part of the whole universe. Who knows what an infinite number of universes are dancing in the infinite space ? Even in a single

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universe, there are many lokas and many sheaths. Owing to the variety of their Karma, the Jivas obtain different bodies and live in different forms. The bodies of earthly beings such as men, animals and birds can be perceived with the naked eye, the element of earth being predominant in them. Even of these latter, there are some so minute that they cannot be perceived with the naked eye and the help of instruments has to be taken to see them. Even so, there are bodies in which the element of water, fire, air or ether is predominant which cannot be perceived even with the help of earthly instruments. These five elements, again, have their subtle or Sattvic forms and bodies formed of these latter possess only the sheaths of Vital Air and mind-Pranamaya Kosa and Manomaya Kosa, and no sheath of the earthly element (annamaya Kosa). These bodies have their own respective regions (Loka), enjoyments, associates and attendants, appropriate to their Karma or desires. Classes of Jivas are formed according to a general similarity of their Karmas, although there may be slight differences in particulars, and this is how they are divided into various species such as Devas, Pitrs, Gandharvas, Kinnaras and so on, residing in the higher regions. Evil and malignant spirits such as ghosts and genii also possess bodies made of such subtle elements. All these classes are included in

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the category of Jivas, but Devas and pitrs possess higher powers by virtue of their Karma, and should we be able to propitiate them, our worldly activities can meet with greater success and even our spiritual efforts can fructify without any rub or hindrance.

The Devas function also as presiding deities. The microcosm is a replica of the macrocosm. For instance, the Lord of Amaravati, the capital city of the Devas is Indra. In our terrestrial region, he is the presiding deity of the East; in the human body, he is the deity presiding over our arms. Worship of Indra is, therefore, necessary for acquiring strength of arm (muscular strength), for making the East propitious, and for attaining an abode in Heaven. Similarly, success can be attained by propitiating the deities presiding over the various elements such as earth, water, air etc. and the various organs of sense such as eyes, ears etc. There is ample evidence in our ancient scriptures to show that through worship and propitiation of Devas, the Hinduism of ancient times attained success in the use of extraordinarily powerful weapons, in plying aerial cars according to their will, going unhampered wherever they liked, and in thought reading etc.

The worship of the Pitrs (manes) occupies an important place in Hinduism. From the time of the Vedas up

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to the present day, all great souls and authorities on Hiuduism who succeeded in unravelling the secrets of the occult world have unanimously emphasised its importance, obtained first-hand knowledge of the occult worlds (Pitrloka and others) by television and by visiting those worlds through their occult powers; and whatever they have written in respect of those worlds is absolutely correct and accurate. How to perform Sradha so that our offerings may actually reach the Pitrs and ancestral spirits is a science by itself. This grand, all comprehensive view of Hinduism astounds imagination. The proper performance of the ceremony of Sradha not only gives satisfaction to the departed soul, but brings great benefit to the performer himself.

The yoke of discipline

The Scriptures declare that in the beginning of creation Sattvaguna (the principle of harmony) prevailed in nature. The whole human race consisted mainly of the Brahmanas and all of them were devoted to study and meditation. Then gradually the elements of Rajas and Tamas began to develop; under the impulse of past actions, the active propensities of Jivas began to gain ground, and turning their face towards the world they embarked on a course which landed them into the mire of sloth,

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error and delusion and tended to estrange them from the soul. God Himself then divided them into four classes considering their respective traits, activities, predilections, inclinations and capacity and laid down rules for the regulation of their lives, so that their undisciplined senses and wayward impulses may not drag them along the path of degradation and self-abasement. Four Varnas or orders of society were instituted, classifying men according to their respective tendencies or faculties, viz, the intellectual faculty, the faculty of administration, the faculty of charity or benevolence and the faculty of service.

Similarly the whole span of life was divided into four stages or Ashramas, of which the first was characterised by an emphasis on Dharma, the second by an emphasis on Artha (wealth), the third by an emphasis on Kama (desire to attain heaven Brahmaloka, etc.) and the fourth by an emphasis on renunciation. Declaring the four Varnas (orders of society) to be the limbs of the Cosmic Body God saved the human beings from being thrown into confusion of castes (वर्णसंकर) and overlapping of duties (कर्मसंकर). The rules differed according to differences of climate, time, circumstances, and the power and capacity of the individuals. The intellectual side (Vijnanmaya Kosa) being more developed in man, his

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duties were characterised by an emphasis on the intellect, whereas the duties of the other sex were marked by an emphasis on Tapas (Penance), in as much as the emotional side (Manomaya Kosa) is more developed in the woman than in man. Thus, even though the goal was the same, various rules were made for guiding the Jivas along different paths according to the diversity of their Karma. Just as in the human body, even so inspite of the differences among the Brahmanas, the Kshatriyas, the Vaishyas, and the Shudras, the Hindu Society, consisting of the four Varnas, is one society, one body. And though the duties of the different parts differ according to the capacity of each, the goal of all is the same. The rules framed for each group are sufficient to deliver people from the bondage of worldly existence and lead them to God-Realization.

Any nation of the world, which does not bind its life with social restrictions and scriptural laws can neither make any spiritual progress, nor can it make its earthly life peaceful and happy. There is no doubt that the system of Varnasrama is getting disorganised these days. But it is hardly justified to deny the very principle of Varnasrama. Judging the system from its present diseased form, instead of trying to demolish it, we should direct our energies towards protecting it and restoring

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it to its value and regulate our lives and conduct according to its principles. Attainment of perfection in spiritual life is impossible without scrupulous observance of the rules of Varnasrama Dharma. It is indeed, a matter for pride that Hinduism has embraced this system from the very beginning of its career and held on to it up to the present day, in whatever form it may be.

The role of Samskaras

Whatever a man does in his present life, and whatever he feels and thinks, are determined not only by the actions of his previous births, but also by the actions, feelings and thoughts of his parents, as also by those of his present life. It has been observed and is also proved by scientific investigation that the state of mind of the parents at the time of conception invariably casts its reflection on the life of the child. Whatever the prospective mother hears or thinks of, reacts on the child in the womb. In the Puranas, it is related that the mother of Prahlada once had the privilege of hearing discourses on Divine Love from the lips of Devarsi Narada, the result of which was that she got a child like Prahlada. The world can be greatly benefited even to-day if this truth is recognised and proper care is taken by society along this line. In Hinduism by means of purificatory rites

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(Samskaras) beginning from Garbhadhana (the rite performed before conception), the processes of which apart from their intrinsic merits are intended to awaken the spiritual consciousness of the prospective parents,—the purification of the child is started when it is yet in the womb.

Not only impurities of the mind, but physical defects also are removed by the performance of Samskaras. The defects in the reproductive elements of the father and the mother are remedied by the performance of the Garbhadhana Samskara. Not only Garbhadhana (the process of conception), but all the life activities of an individual are regulated by sacred rites, each of which possess its own scientific value. Among the Samskaras, the ceremony of the sacred thread and the nuptial rites, etc., are quite well-known. These Samskaras purify the heart, and wipe out all wayward and sinful tendencies of the mind. There are innumerable people who must have been saved by their sacred thread from taking prohibited food and by the religious bond of marriage from leading a dissolute life.

All the Samskaras possess a purificatory power. 'Samskara' means washing out all adventitious impurities and impurities are always adventitious. The Self in its original

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state is stainless, free from all impurities. When all the impurities are removed through the performance of Samskaras or purificatory rites the transparent Soul will automatically reveal itself. That is why so much emphasis is laid on Samskaras in Hinduism,—so much that even the cremation of a dead body is governed by prescribed rites (Anteyesti-Samskara).

Purity of Food

In its wider sense, the word 'Food' or nourishment means all that is taken in by the senses and the mind. Acharya Shankara has taken the word 'Ahara' (food) in this sense, so that purification of food, in this wider sense, would mean the purification of mind and heart. Truly speaking, it is not by the mouth alone that we take food, all the senses, take their respective food, and even without the co-operation of the senses, the mind alone takes its food. In all these senses including the internal sense, viz., the mind are purified, that is, if the sense of hearing receives only words that are pure, the tongue as well utters only such words, the eyes behold only pure things, and likewise all other senses receive only pure objects, there can be nothing like it. But even if we are able to achieve purity of food in its gross material sense, much can be achieved in the spiritual field.

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The subtle elements of the food that we take enter into the composition of the mind, while its gross elements go to build and nourish the body and enter into the composition of its vital fluids. The thought or sentiment that operates behind the food, and the element of lawfulness or unlawfulness involved in procuring it, is bound to produce its effect on the person who takes the food. The food provided by a goldsmith is said to have given rise to the inclination for theft in the pure mind of a Sadhu (holy man); and food offered out of desire to get a child similarly led to some Sadhus who partook of it having a wet dream at night. That is why in judging the purity of a dish both the sentiment of the person who offers it and the means by which it has been procured, have to be taken lnto consideration.

Besides this, there are other impurities connected with food, some of which are intrinsic and some adventitious. For instance, garlic and onion are impure by their very nature; they excite passions. Food which is otherwise pure, is polluted by the touch of a dog and by the glance of a vulture. Similarly the place where food is kept also determines its purity or otherwise. Even the purest of articles, kept in an impure place, are rendered unfit for consumption. The Hindu Scriptures contain many such rules for the regulation of diet, all of which

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are very helpful in protecting the body against inroads of disease and in promoting mental and spiritual health. The physical and mental deterioration that is observed among the present generation is mainly attributable to their indifference in the matter of purity of food.

For the spiritual perfection of woman.

Hinduism upholds in view that worship should be offered to God alone. But it is not possible for all people to know God as He is. They have, therefore, first of all to conceive the presence of God at a particular place and thereby to develop their faith in Him till it has reached its perfection. The truth, however, is that God is present everywhere and manifest in every visible form. Wherever thought may be concentrated, there He can reveal Himself. For men, according to their respective stages of growth, we find various kinds of images recommended in the scriptures; whereas for women, the scriptures have prescribed that the gratification of carnal desire or propagation of species is not the ideal of Hindu marriage. The marriage of the Hindu is a form of initiation which provides the woman with an image through whose service she can bring her life to perfection. To visit temples and worship Images of God installed therein is no doubt highly desirable; but there are certain conditions

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in which it is not quite safe for women to undertake such worship. That is why the arrangement has been made to provide them with an image which they can worship wherever they may be. During the nuptial ceremony in Hinduism, the bride is offered to the bridegroom with the prayer that Bhagvan Vishnoo in the form of the bridegroom may accept the hand of the bride. The constant thought or rememberance of God is the only means through which God is made to reveal Himself or which leads an individual into His presence. If the wife looks upon her husband as God and performs all her duties, including the service of other members of the household, for the pleasure of her lord, her home can be transformed into Vaikuntha itself. The dignified position of the mistress of the household allotted to women in Hinduism, keeping in view the ideals of domestic peace, adjustment of social relations and attainment of spiritual perfection, has not been attained by the women of other countries—where the ideal of life is to pursue and attain worldly objects alone—inspite of the material and scientific progress achieved by them. This fact is clearly proved by the number of divorce suits filed there every day.

Two halves of the Divine Body

Man and woman are not essentially different. They represent the two halves of the Divine Body and are

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thus complementary to each other. There is no question of superiorty or inferiority between them. And yet owing to organic differences in their physical and mental constitutions, the duties and observances prescribed for men are different from those prescribed for women. As already pointed out above, the intellectual side is more developed in man; whereas the emotional side is more developed in the woman. Western scientists have ascertained through experiments that the male body throws out solar rays and female body throws out lunar rays. Women are temperamentally emotional, whereas the faculty of reasoning is stronger in men. This, however, does not imply that the faculty of reasoning can never be developed in women. It is fairly developed in some cases, but they are exceptions to the rule. The names Gargi, Maitreyi and Sulabha can be cited from the Upanisads as instances of this kind. But the majority of them are emotional by nature, that is why the duties prescribed for them are of the nature of austerities. The foremost consideration with the Hindu Sastras in framing a different set of rules for women has been to prevent them from being carried away by emotion. The fundamental idea behind the imposition of restriction on women has been to divert their mind from sense enjoyment and encourage them to devote themselves wholly and solely to the worship of their lord and thereby bring their lives to perfection.

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Through devotion to and worship of her husband a woman can attain all that is possible to attain through worship of God. A man who attains Siddhi (perfection) through worship of God is called a Sat (saint), and a woman who attains perfection through worship of her husband is known as a Sati, the two words being identical except for the difference in gender. Both the words indicate identity with God, who is the only reality (Sat). A woman who has attained the state of Satihood must be taken to have become one with God.

True love is possible in life only with a single individual. The centre of love is shifted not because of love but because of self-interest. The idea behind the institution of marriage in Hinduism is to foster, not self-interest, but love.

If the cultivation of true love and attainment of God had not been our aim then like other nations and countries there would have been freedom for woman even in Hinduism to establish marital relations with more than one man successively. Practice of self-restraint is the ideal of marriage in Hinduism. The system of attaching a woman to one man for a whole life-time has been introduced in order to save woman from the lustful gaze of many men, prevent her from establishing promiscuous contacts and keep the lustful propensities under

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control. This has been termed in our Dharma-Sastras as Parisankhya-Vidhi (the rule of specification). That is why, even after the husband is dead, thought of any other man does not enter the mind of a Hindu Lady. It is indeed a matter for great concern and pity that ignoring this ancient and lofty ideal of Hinduism, the present-day Hindu society is anxious to follow in the footsteps of the West and instead of strengthening the ideals of Brahmacharya (continence) and Satihood (devotion to one husband) is misdirecting its energies towards promoting the ideal of sense-enjoyment. It should be remembered that marriage or the relation of husband and wife betwen man and woman, is not for enjoyment, but for the practice of self-restraint. This lofty ideal of sanctity of marriage and feminine chastity is a great gift of Hinduism to the world at large, and without adopting this ideal it can never be possible for the women of any nation or country to attain peace in this world or the next, to say nothing of attaining spiritual peace.

Concentrated Thought ;

Two type of worship have been recommended in the scriptures for God-Realisation, or realisation of the Self. One of them is known as Ahangraha Upasana or worship through identity of Self with Brahman,

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and the other is called Pratikopasana or worship through an Image or representation of God. The first of these is suitable only for those who tread the path of Knowledge (Jnana). And the second, viz., Image-worship is regarded as suitable for practicians of all stages of growth. The true meaning of Image-worship is to contemplate God in every object that comes to the view of the practician. This contemplation should be steady and concentrated. To attain steadiness in the fixity of concentration, the scriptures have suggested various methods. They recommend, inter alia, the installation with due ceremony and chanting of Vedic Mantras particular types of images in particular types of shrines. Through the process of consecration or installation with due ceremony (Pratishtha), the image as well as the temple are impregnated with divine energy and this helps a good deal in attaining fixity of contemplation. This method of worship has proved very efficacious for conquerring the mind and opening the hidden spring of Divine Love. It is the best means of making God reveal Himself in Matter.

Even if God were not present in the images, He could easily be called there by force of concentrated thought on the part of the devotee or practician; and

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if he is already there as everywhere, there should be no doubt His manifesting Himself before the devotee. If God is conceived as formless though endowed with attributes, He must know the heart of his devotee and can fulfil the latter's desires; and being extremely compassionate he cannot withhold himself from fulfilling the desire of the devotee. In that case, there seems to be no reason why he should not be propitiated through Image-worship. And if God is endowed with form, as we Hindus believe, and it is His image that is worshiped then there is no reason why the mind should not get merged in Him and begin to see Him everywhere. Again, if God ts an attributeless, Formless God, then there is nothing apart from God. When once it is realised that everything is God, the practician will begin to see God everywhere and in that state worship is possible through any form. Image worship, in the case of Jnani (one who has realised God as his own Self through the path of Knowledge) is the same as worship of the Self, for he sees nothing but the Self; in the case of the devotee, it is worship of his beloved God, for he sees his Beloved everywhere; and for aspirants in the paths of devotion and knowledge it is worship of God through Image. To realise God in all images, through worship of a particular image, is the object or goal of image-worship. He who cannot

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contemplate or behold God in an Image installed in a temple, how can he be expected to contemplate and see God anywhere else ? Image worship is the most practical form of worship of God in its highest and noble sense. He who deprives himself of this form of worship will remain deprived of the realisation of infinite peace which one derives through seeing God everywhere and in every object. At one stage or another of his life be will be compelled to take this lesson from Hinduism.

No opposition to other Faiths :

God belongs to all and all belong to God. God also becomes restless and impatient to meet those who seek to attain Him. God does not take into account the caste, creed, or colour of His devotee, nor does He pay any heed to his discipline, morals or conduct. He judges him only by his heart. He who possesses a pure heart, and is eager to realise God, is bound to attain Him, by whatever religion. Then why should we quarrel with anybody on the score of his religious persuasions or creed ? One can commence his God-ward journey from the very stage of evolution at which he stands. The path opens out for him wherever he starts from. Dharma is nothing else than this

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Godward path, and as such it may be different for every individual. Then where lies the point in quarrelling with one who is treading different path ? He too is proceeding towards God just as we are doing Let him look to his own path and let me follow my own, why should we look into each other's path at all ? This point of view has been emphasised at many places in our scriptures. The old warrior Bhisma, laying on his bed of of arrows, offered his obeisance to God in the following words :—"I pay my obeisance to God, the soul of all religions—who is worshipped by votaries of different religions, with the desire of obtaining different rewards, through observance of practices recommended by different religions." Again, Sri Yajnavalkya says: "The religion that interferes with another religion is no religion at all; it is a pseudo-rcligion, the religion that offers no opposition to other religions is Religion in the true sense of the term."

धर्मं यो बाधते धर्मो न स धर्मः कुधर्म तत् ।
अविरोधी तु यो धर्मः स धर्मो मुनिपुङ्गव ॥

Every religion takes its votaries independently to the goal along its own path. To declare one path superior to another indicates narrowness of heart, and the attempt to unify all the paths is both fruitless and impossible. Every attempt made up till now to establish

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one Universal Religion has gone to add a new sect to the already existing number. Therefore instead of wasting one's time and energy in quarrelling with other religions, the duty of every individual lies in carefully observing the practices of one's own religion. The antagonism and spirit of rivalry existing among the different religions can be removed only through a wider acceptance of this teaching and attitude of Hinduism.

How to understand Dharma ?

There are various methods of propaganda prevalent in the world for preaching and propagating the message of religion. People assemble in huge conclave where discourses are held, and now and then cases come to light of even force being applied to eonvert one individual to a partieular faith. Hinduism does not set much store by these methods. Dharma is a matter concerning the heart. One whose heart refuses to accept the principles of Dharma can never be convinced by means of discourses and speeches, nor can application of force do him any good. The utility of Dharma lies in releasing the individual from the bondage of the ego. If an individual begins to imagine that he is already a

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religious man, that he has understood and realised the truth of religion, and assumes the role of a preacher of religion he is gradually driven farthar away from religion, possessed as he is by the ego. All his attempts to infuse religiosity into the life of his fellow-men prove abortive and his teachings lead no where. That is why in ancient India, the modern practice of preaching religion through publie discourses was not in vogue. True seekers of religion used to approach Guru in all humility and reverence and offer him their personal services, thus gradually imbibed from him a knowledge of the theory and practice of religion.

The general rule prevailing in those days was 'नापृष्टः कस्यचिद् ब्रूयात्' no one should be instructed in religion unless requested. The main reason why religious discourses do not produce the desired effect nowadays lies in the fact, instruction is generally given to people who are not qualified to receive instruction, and the preacher himself, being subject to pride, greed and similar other weaknesses ; does not possess the necessary qualification to preach.

Religious discourses that are unsolicited are generally actuated by Rajasic and Tamasic impulses. They can

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be Sattvic only under one circumstance. This is when a Mahapurusa (Great soul) moved to pity at the sight of gross neglect of Dharma on the part of the people can no longer restrain himself and comes forward to point out the right path to those who are treading the wrong path without their asking. His instruction can certainly have the intended effect on the people and transform their lives. Such a soul can never be possessed by pride, greed and the like. The world is invariably benefitted by people like him.

Observing the irreligious mentality of the present-day world, many a noble souls possessing love for Dharma begin to feel the necessity of religious propaganda and enter the field as religious preachers; but soon after instead of propagating religion, they begin indirectly to inculcate respect for their own personality. Such men should scrupulously avoid the propagation of their own personal views and fads and make it a point to preach only the message and glory of the Sastras (Scriptures).

Whatever they preach, should be based on the Sastras. The instructions about Dharma contained in the Sastras are so extensive that it is not at all neces-

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sary for any preacher to go beyond them. This also they should undertake only to draw out the latent spirit of enquiry about Dharma lying in every heart. When this spirit is roused, every individual will on his own initiative proceed to learn the truths of Dharma from a study of the scriptures and personal service of his elders and teachers. Under such circumstances alone can the teachings of Religion be propagated in their true spirit.

These are a few distinguishing features of Hinduism, which we have briefly attempted to place before our readers. We now pray that the God of Dharma may be propitiated through this feeble attempt of ours and inspire us all to devote our lives to the practice of Dharma,

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ॥

"Let all be happy, let all enjoy health, Let all see happy days and let none suffer from any calamity or affliction."

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SADHANA AT A GLANCE

The mind is the resort of all sorts of fancies. What lies dormant in the sub-conscious, wakes up our dreams and also when we are awake. Things that have no relation to one another appear inter-related and present a big and complex pattern of behaviour. Often I get absorbed in such fancies that I find it difficult to get rid of them. They do come frequently. Sometimes these fancies are delightful and profitable and their memory afterwards gives both pleasure and profit. One day at dawn when I should have relaxed peacefully, being unperturbed and free from all desires, these fanciful thoughts took possession of my mind.

Durbar of King Ego

It was durbar-time. Many courtiers were seated calmly in their places. The most elevated place was

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occupied by King Ego with his devoted wife, Buddhi. Among the courtiers were seen in their shining forms ten Indriyas, five Pranas, five Elements and Mind. There were other indistinct figures and also a few who were of no consequence. This large durbar-hall and its activities were just before my eyes ; but I fail to remember where I was and in what form I was witnessing them, I was simply a witness.

The Monarch (Ego) called Mind and bade him bring to him each of the assembly one by one, as he desired to acquaint himself with them, know their occupations and the aim of their lives. Mind withdrew to carry out his orders, bowing.

Prithvi (Earth)

Mind then brought to him a middle-aged lady. Ego asked "Who are you ?"

'My name is Prithvi' replied the woman.

'What is your occupation ?'

'For my livelihood' said she 'I do not have to do anything. Cold, heat, wind and space are available to me at all times, and the work of bearing the entire

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creation comes very naturally to me. I am never anxious nor perturbed with it.'

'What is the aim of your life ?' asked Ego.

'Can there be any aim where there is no independent existence ? I must do only that which is comanded by the One who gave me existence, who brought me out of the womb of nature and who supports me. Each of my actions is according to His will. Perhaps, He is pleased with it, I do not know, but I make no effort to please Him. I have no motive nor do I know His motive.'

'Suppose He drowns you in water, or burns you in the fire or destroys you, will you not be aggrieved ?' asked Ego.

'Not at all' replied Prithvi. His will is my existence, and so is my death. Life and death do not exist for me; only His will does. What then is the difference between the two ? In my mind the thought of happiness and misery does not arise.'

'Well, go and occupy your place, I have nothing to say to you,' said Ego.

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Water

Mind then brought another from the assembly. Ego asked : 'What is your name ?'

'Water' came the answer.

'What is your occupation.'

'I am available to whosoever wants me for his use. The earth is moistened by me, the sun drinks me, the wind is eool because of me and I too use them when rcquired. That is my occupation. Therefore I have no anxiety nor worry.'

'What is the aim of your life ?' asked Ego.

'I do not know' said Water. 'By His desire who has given me existence and livelihood I make a circuit from the clouds to the mountain, from the mountain to the plains, from the plains to the river and from the river again to the clouds. He that makes me go round knows its secret.'

'Are you happy with this travel ?' asked Ego. 'Suppose it stops suddenly.'

'I never desired that I should ever travel like this, nor do I wish that I should stop. When I desire neither

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to move nor to stand still, how can I have preference for either of these states ?'

'Suppose somebody burns you up or scorches or makes you perish.' asked Ego.

'I have to burn, get scorched or perish as the case may be.'

'Won't you be aggrieved ?'

'It is all the same to me. When I live by another's will, then I die also by another's will. By the will of another my life exists. There is neither happiness nor misery in this.'

'All right, go' said Ego.

Fire

Mind then entered with a bright figure.

'Who are you ?' asked Ego.

'I am Fire'.

'What is your occupation ?'

Whoever wishes to have heat and light, can take from me as much as he wants. Wind, Water and

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Earth are useful to me. This is my nature, I have no particular desire to be such.'

'For whom do you do all this ?

Somebody is making me do it.'

Suppose nobody makes you do it ?'

'I won't do.'

'Suppose He destroys you ?' said Ego.

'I will perish.'

'Where did you acquire this nature ?' asked Ego.

'This also is given by him. I was proud that I have some power in me. But He has made me realise that the power is His and what little I am is due to Him. He may keep or deprive me of it, it is His will.'

'Well, you may go' said Ego.

Wind

Then came the turn of wind. When Ego questioned him, he said 'I am Wind, and my occupation is to blow. I cause the existence of lightning, life and fire. The entire Universe depends on me for its existence.'

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'From where did you derive so much of power ?'

'From where I came. My powers are mine only for the name. They came naturally to me without any effort on my part. I am only an instrument and this quality is also willed by somebody else and is not my own.'

'Suppose all your powers are taken away from you ?'

'Let them be taken away. If He, to whom I belong, whose powers are mine, takes them back to Himself or deprives me of them, I cannot but be happy at that.'

'All right, you may go.'

Ether

Next Ether was brought near and when questioned by Ego, he said : 'I am Ether. Space and sound are my attributes. I sustain all the four elements and the the things created by them. This I say from the point of view of those Elements only. In my eyes, they are not different from me. To me they are not even to be seen. It is only myself that I see. Truly, this is the natural quality of the all-pervading Lord of the Universe.'

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'Suppose somebody destroys you ?'

'I will remain even then in the form of destruction.'

'Suppose you do not remain at all, what then ?'

'In that case, He will surely remain whose I am and in whom I exist. If by destroying my existence, His existence is revealed, then it is only for the good.'

'But if you are destroyed and His existence is not revealed ?'

'Then it will be His play of hide-and-seek. If I am to perish for His play, then it is indeed good.''

'The dedication of all five of you is complete,' Ego concluded.

Pran

Prompted by Ego, Mind then brought another who, though one, had a five-fold form. He was singular in shape, while the other forms were his shadows, On being questioned, he answered : 'My name is Pran. Though I am one, on account of the difference in position and vocation, I appear different in five ways as both unitary and diverse. All the activities in the

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world are through me. I am the motive power of every activity in this gross world !'

'Are you unitary or diverse ? asked Ego.

'In fact I am unitary, I do not have diversity at all. But it is only said so. I am diverse and that too in such a way that I will not be thought unitary at all.'

'Then you accept your illusion and captivity ?' asked Ego.

'Yes. I think that bodily existence and blood circulation as well as digestion are caused by me. Even the eye will not wink but for me.'

'Wherefrom did you derive this strength ?'

'I derive strength from universal life and universal soul.'

'Suppose you are not given this strength ?'

'I shudder at such a possibility. I am full of the horror of death' said Pran.

'Then you don't have an unattached, balanced mind.'

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'That's true', said Pran.

'You shall have to undergo punishment for his crime.'

'I am undergoing punishment even now. I cannot suffer more than what I have already suffered.'

'You are in bondage, but to break it also, it is necessary that you should be further fettered. Let your actions be limited. Be well balanced by the aid of Ida, Pingala and Sushumna. Let all your wilful activities stop, place yourself by me. Don't get out of my sight even for a moment. What punishment is meted out to you is for your lack of motive. Surely, this will cause you sorrow, but even this distress will make for something better than your present happiness. You are not disposed equally towards life and death, have no submission to the Almighty, making no advance towards the goal. Therefore Pran ! remain fettercd. Stand before my eyes in steadiness. Pran stood thus. But he began to tremble by and by.

Senses

Then Ego said to Mind : 'There are ten Senses. All need not be brought to me. With their consent, bring me one principal Sense, representing all.'

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Accordingly mind brought before him the Sense of Speech. On being questioned about the Senses, Speech said : 'We are ten in all. Five are Senses of Perception and five of Action. Senses of Action supplement the Senses of Perception, thus : If the Eye desires to look at a place place the legs want to reach there, the skin desires to touch, and the hand gives effect to that desire. Senses of Perception are important, their purpose and functions are different. Some are alive to sound, some alive to touch and some others alive to form. The purpose of their being is to reach perfection in their functions. Just as the ear likes to hear a melodious sound, so do the eyes desire to see beautiful objects and the skin to feel soft touch. Harsh sound, ugly form and rough touch are disliked by them. All wish to attain perfection in their functions in different directions. For this alone they have created conflict in their lives.

Ego asked : 'Have they reflected ever on God ? Did these five think that the attainment of their goal is the realization of God ?'

'No, they deem their aims to be different and to reach perfection in them tantamount to attaining God.'

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'Does it mean that presence of God is not felt where these aims are only partially realised ?' Is not there a purpose of existence in those too that are harsh, bitter and offensive ? It is a crime to be angry with them and feel distressed and that is punishable said, Ego.

'But they are not prepared to suffer punishment.

'If that be so, that is their greatest crime. Their first fault is that they have not accepted that in form, taste and smell it is God who is revealed. Secondly, they did not look for what should be their desired goal but developed hatred. By their conflict they have rendered the entire world unhappy. Now they are not even prepared to take punishment. For this the punishment is that they should remain fixed, each in his own sphere. They should neither go this way nor that. If anyone moves even by an inch towards a desirable object out of love, or away from a hateful object out of anger, he will be lost.'

'Lord, this is death-agony to Senses,' said Speech.

'One that lives shall have to die. It is the fate of everyone to face life and death with the same mental attitude. Further, this death is better than the present life. Let everybody beware. My command shall come into force this moment.'

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Speech stood still in astonishment. All Senses sank down in their seats. There was none in the durbar hall except Mind, Buddhi and Ego. I was only a witness.

Mind

Then Buddhi asked Mind : 'If there is anybody else, bring him in my presence.'

'When the Senses are inactive, how can I know or bring anybody ? I am formless, said Mind.

Buddhi said smiling : 'Do you exist ?'

'I am the abode of all desires' said Mind : In me are congregated crores of desires of past, future and present.'

But they will be lost now, for, Senses cannot move to regain them, said Buddhi.

'I shall wait till they regain life,' said Mind. 'Surely, I feel empty without them. My desires are getting weak and I am dying. But no, no. I don't desire to die, Rescue me, protect me.'

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'Your rescue is now impossible. You have embroiled yourself and the entire universe. You don't know Him to whom you belong. You did not know how to be an instrument even when you were one. Between the equality of life and death you placed difficulties and made them hard. You poisoned the nectar. That you perish is the proper punishmant for your crime. Hm ! perish :' Gradually even the shade of mind's form disappeared; and only Buddhi and Ego were distinct. I was only a witness.

Buddhi (Reason)

Buddhi told Ego : 'Now, only we two remain. My life is dependent on you. If you do not exist, I too won't exist. Till now I was serving you according to my capacity. But you didn't tell me your secret. Well, was it right on your part ? You have encouraged those whose lives are dedicated. You have punished those who were proud, greeedy and selfish. But is your life dedicated ? Haven't you done the same crime that others have done ? What is your answer to these questions ?'

'Your questions are not agreeable to both of us, I was deliberately keeping this a secret. If I divulge the secret, neither you nor I will exist.'

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'But this is contrary to your words' said Buddhi. 'Even now, you were teaching what is proper and improper, of the sameness of life and death. Let us both perish! that is acceptable. But I don't agree that I should remain ignorant of truth.'

'Why should you destroy yourself in this way ?' asked Ego. When there is no knowledge of Self, how can there be its destruction ? He who knows his Self alone can ask the question 'Why' My question is not 'Why ?' but 'What ?'

'Well, if that be so, know that all this was a play of mine. To enjoy with Senses, to think with you, to feel proud or angry, to sleep–all this was my play, just pretence. I did all, but I was nothing. I am a void, just an appearance. In practical affairs I am business-like, among Sadhaka I am a Sadhaka, and among the seekers of truth I am seeker. Some adored me and some reviled, I am not practical nor dreamy, much less am I a seeker. I do not even exist. See, I do not.'

Ego

Buddhi raised her eyes and Lo ! Ego really was not there. She stood dumbfounded, then said in

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astonishment: 'Look ! He who has done all is nothing; it is indeed a wonder. Even so, why did he do all this ? True, if he had not done all this, I would not have got involved in this. This opportunity would not have come to me by which I have known the Truth. By doing something we attain the knowledge of not doing it. What he has done is correct, what he has said is right. He was nothing and I am nothing. What am I without him ? Really I am nothing.'

All disappeard

I looked on and even Buddhi was not there. The durbar-hall too disappeard, and still I was looking. I saw with my own eyes the existence and non-existence of this vast universe. The five Elements, Pran, Senses, Mind, Buddhi and Ego—why these, the entire visible universe paraded before my eyes and disappeared, and I saw both the cause and purpose of it, and remained only a witness. But what is this witnessing ? Who am I, the onlooker ? If they all did exist, their non-existence will not be. If they do not remain, their very existence is doubtful. Why only doubtful, it never was. Then who was looking at whom ? Was I looking at myself ? Well, how ean the subject be the object ? The subject was not the object, the witness was not the testimony—

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both were imaginary and I was the resort of the fanciful and the real, nay, everything was appearance.

I-in my real form

My sequence of thoughts came to an end here, and I stood in my real unperturbed form. I was not aware how time passed. When I opened my eyes, the sun was rising. These fancies paraded before my eyes– the dedication of the five elements, the Senses, the death of Mind, and the death of Buddhi, and the voice of Ego—everything came to my memory and I knew that this my memory and I knew that this my experience was really useful in relation to achieving highest good as well as several other practical matters. If Pran, Senses and others function like the five elements merely as instruments, abandoning their difficulties and tension, then there will be no need to control them. They get themselves controlled. If they do not function in this dedicated way there is the need to thwart them. Such a need is revealed in this fancy and the result is also clear.

Is this fancy merely amusing or does it reveal a way of Sadhana ?

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IMAGES LEADING TO SELF-REALIZATION

How are we attracted towards images ? How have we gradually developed an abiding interest in their worship ? It is thus. Our ideas paved the link between God and the image. God was projected on the image and subsequently the image became God, while it goes without saying He is our veritable Self. When we earnestly try to understand conceptal evaluation involved in image-worship, we are amazed to arrive at a wonderful unity of the Self (Atman) and the Absolnte (Brahman). It is marvellous to observe how the indivisible Self expresses itself both as the world of perception and the percipient and the individual self and the empirical world.

The Prasad

Initially one develops delight in the sweetness of the prasad given in the temple. One is further attrac-

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ted to the temple desiring to escape some trials and tribulations and to achieve some desired end. Also it is not unusual to long for the successful completion of a ventured enterprise and its accompanying glory to get established in reputation. For that also one finds image-worship an effective means. It is also very common that many people visit the temple out of their respect to follow the good example of elderly scholars. In all these stages, one implicitly believes in the potency of these promptings. In all such cases, one's devout presence gets consequently rewarded by the prasad in its gross or subtle form. From such prasad we get benefits ranging from the taste of the tongue to the purity of the mind as well as the certitude of the intellect.

The Sceptics

With urban influence came critical sceptics. They began to shout 'Stone Gods and Rock Temples ! Alas !! Every thing has gone to pieces !!! What kind of God is this ?' The Sceptics should know that there is God in stones also, because God is everywhere. The inexpressible God has become expressed in the image through art, ritual, injunctions, imaginations, faith and reason. In the Linga one can cognize the Primordial cause, the abiding presence of God

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(Iswara), the Principle of manifestation (Prakriti) and the non-duality of the Absolute (Ekam Evam Adwitiyam). One really enters his Self by visiting temples. In the temple one observes God by having the Darshan of the image. He experiences the complete dedication of the whole world to God by looking at the worship. The individual is a manifestation of God. The finitude of the ego is unreal. It functions diversely, for God alone exists. Divorced from God nothing exists.

The Real Worship

When as oblation we offer leaves, flowers, sandal pastes, etc. we offer the very quintessence of the physical universe, each of which possesses specific characteristics of beauty or intrinsic value to make such oblations sufficiently worthy. If the worship is motivated by any selfish desire or any material gain, it is not praise-worthy, but if the motive covers the welfare of the entire world and is aimed at the realization of the supreme joy of the Self, then it is a real and perfect worship.

Art In Different Forms

Worship even in ignorance may also become creditable if it brings in its chain even an iota of Self-

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realization. If an act of worship brings peace and joy nobody would call such an experience the fruit of ignorance. On the contrary, it disseminates Knowledge. Therefore, Dharma (right living), Upasana (devotional adoration) and Yoga (unthinking adherence to non-dual life) are not mere activities. They are different aspects of superior art. The very foundation of a perfect life is implied in such an art. Real Dharma is the art of establishing perfect harmony between the perceptual and the functional aspects of life. The art of annihilating attachment (Raga) and hatred (Dwesh) is Upasana. Quieting the mind by eradicating the waves of mind is the art of Yoga,

The Use of Art

To bring the inexpressible aspects of the Absolute in a form which makes it easy for the mind to grasp it by gross representation is the use of art. Thus art ultimately will help us to cognize the subtle, the subtler and the subtlest of the Absolute and also to present them in this ingenious way to the masses. Art alone gives form to the abstract. The subtle idea that takes shape in the mind is transferred to characteristic impressions of behavioural pattern through art. Thus that which was primarily accessible only to the inner eye, becomes the object for the outer eye too. When our eyes are

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turned towards the idea depicted in the form of the image, they go beyond the superficial form and comprehend the imperishable, formless, eternal aspect of Reality common to the perceptual mind. This is the great potentiality of art. What is subjective for the artist, becomes objective in his art.

Art Helps Realization

I have no hesitation to say that sculpture and other forms of temple-art go a long way to help people to realize the Absolute which is otherwise impossible to grasp. The natuie of the creative aspect of the Absolute is dormant like the subtle form of the plant lying hidden in the seed before germination. This is evident in the Shiva Linga.

Sri Viswanath

The every first day when I saw at Kashi, Viswanath represented by a piece of stone without head or limbs, I was overjoyed and was struck with wonder. To me this gave. in all eloquence, the Absolute transcendence of name, form and action which is the purest state of Parabrahman. This great state of inaction is also implied in the reclining imagery of Mahavishnu (as depicted in the Anantasayana of Sri (Padmanabha). Such wonderful ideas of the inconceivable Absolute

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are so masterly depicted in the various images by artists who could penetrate into the very depth of by the Lingua Mystica (Mystic Language)

Art Purifies Life

The sublimity of such art can be fully appreciated only by those who could have the perfection of their own ideas with regard to the Absolute. This great legacy of our spiritual tradition help us in purifying our own life without deviating from the performance of our assigned duties, by living a life in adoration of the Absolute. A serious appreciation of the same is likely to give our mind a true discipline of dialectics which is sure to efface all Socio-Psychological conditionings which come in our way of realization. The art and architecture of temples are nothing but profound aesthetic expressions of wisdom. Though this art is universal in its application, it is worth mentioning that India towers above great civilizations of the past in her iconographic culture.

Temple Imagery

At a time when the secret language of tradition is almost lost, it is very heartening to see the laudable effort of my dear friend Yati Nityachaitanya that throws

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some light to decipher the secrets of mystic India and her temple imagery. This noble effort is something which has been long awaited. Ours is an age, when people spend all their time and energy to accumulate material values in life. Such instances are very rare when some body of real worth gets out of this maddening crowd of ignoble strife to spend his time and energy for the proper assessment of the spiritual values. By such a revaluation of religion when expressed clearly to the masses, the spiritual attainment of one goes to the benefit of the multitude. There is no other activity greater than this to a wise man.

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IN THE INMOST RECESSES OF THE HEART

I was meditating on Sri Krishna. It was a charming vision. All around me was an unlimited and unfathomable expanse of blue water. The waves were rising high. In the midst of the water appeared a small Banyan tree. On one of its leaves was a small babe. The child was laughing merrily, Its teeth shone like flashes of lightning. Beautiful ruddy lips, flowing locks of hair holding the foremost toe of one of its feet in the mouth with the help of its pretty little hands, smiling yet—and myself looking at the charming figure with unwinking eyes while struggling through the waters. A joyous sight, indeed, and I forgot everything else, including myself. So many Shri Krishnas !

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One day, I began to ponder over this. Thought of all kinds began to pour in quite unwittingly. I thought, the Lord is present every where, why should I try to visualise Him at one particular place ? This thought let loose an unlimited flow of atoms of all types in front of me. All the atoms had some peculiar properties of their own, but I had litte concern with those atoms. My hungry eyes sought for my most beloved Sri Krishna in them and so, He came, with the same smiling face. The very same face, I must say, with no difference whatsoever. The only difference, if any, was that this time He came in untold numbers, whereas on previous occassions He always came singly. I found the charming faee, the same beautiful vision in each one of those atoms. There was no ocean and no Banyan tree. The sky and the e thereal region had also vanished. There was an unlimited and unending flow of Sri Krishna. I looked at the sight in a state of wonder, suspense and complete forgetfulness of self.

Unity in diversity.

Then another question arose in my mind. In this flow of innumerable Sri Krishnas what is that which divides one Sri Krishna from another ? Is it that peculiar quality termed as Vishesa in Vaisesika Philosophy

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which distinguishes one atom from another ? No, that too is full of Sri Krishnas. Is it, then, the primal Energy or nature (Prakriti) which divides one Sri Krishna from another ? No, how can nature divide Sri Krishna, the Divine ? This time I saw there were no separate Sri Krishnas. There was one undifferentiated effulgent mass of unlimited, infinite, blissful Consciousness, in which there was no distinction of atoms, not any material property of Nature. I myself was not there, how then could I see anything ?

How long I remained in that state of absorption I can not say. At last I woke up from that day-dream and found myself surrounded once more by the same limitless expanse of water with the same Banyan tree and the same little babe by my side, myself struggling in the ocean even as before. I thought when everything is Sri Krishna what then is this ocean, this Banyan tree, this sky and what am I ? He Himself is everything. All these forms are His. In whatever colour we my see him, blue, yellow, white or red, this much is certain that all are His colours, The various forms and that which differentiates them, all are one—the same Sri Krishna, my beloved Sri Krishna.

Everything is He.

Well, then, He alone exists in all these forms. He alone has adopted all these forms. Nay, He is all these

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forms. What does then, this variety of forms mean—this ocean, the Banyan tree, the sky and all that ? When the Reality is one, why this variety of names ? Do these various names signify various object, or do they denote the same object ? Are the generic properties of the ocean, the banyan tree and the sky different, or is the Reality behind all these phenomena the same ? In the abstract all are one, not only their underlying meaning but their obvious significance is Unity. This thought at once filled me with delight. I arrived at the conclusion that all names are God's names, all words denote Him alone. All sounds, audible or inaudible, meaningless, differentiated or undifferentiated sing in dulcet tunes the praises of the Lord, and the song itself, the words of which it is composed, and their meaning, everything is He.

He is Omnipresent.

All forms are Divine, all names are Divine, and if there is anything else beyond these names and forms, it is also Divine. To forget this truth is the root cause of all evil and to correct this error is the highest endeavour. The Divine is always by our side. We are safe and secure in His arms. We are ever sporting with Him and we live in His protecting care. We float in the boundless ocean of His mercy, we breathe in the at-

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mosphere of His grace. This, too, is a truism that whenever we think of Him as something far away from us and run to catch hold of Him, we really forget that He is present everywhere, that the point from which we have started, the destination we are aiming at and the whole intervening space are covered by the same Lord after whom we are running. We should, therefore, give up the idea of seeking God elsewhere and dispel the mistaken notion that here and now He is not with us. The Lord is already by our side. He is ever, everywhere and in every way present with us. This is the naked Truth, and indisputable and established fact.

His game of hide and seek.

But I forget this fact. It appears as if He plays the game of hide and seek with me. But I forget this fact too. I am unable to see Him. All names and forms are His, but of what use are they to me ? This body. its relations, wealth, honour, prestige and so many other things come in my way and so much entangle me in them that I forget my own soul, Sri Krishna, and am debarred from obtaining. His blessed vision. I weep and cry, stumble and fall, and knock about here and there in search of these frail things of the world : O the misery of it ! The same subst-

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ance, the same Krishna is everywhere, there has never been nor could there be any change in the Reality, but the change has occurred in my mind, in my outlook, and due to this change the Reality appears to have changed and I have to suffer for this mistake of mine. From this very day, therefore, let me choose and adopt any of the multitudinous forms of the Lord, any of his countless names. Instead of changing the object of my love, let me try to change my outlook. It is no doubt true that all names all forms are His. What a wonder that we postulate a name where there is no possibility of a name and a form where there is no room for a form. That is the mystery of it. But the mystery is there, O my Lord Sri Krishna ! my beloved Sri Krishna !

One more trap.

And again a trap. How thick, how tough, how unyielding is the net of my desires. I may pick up any of the forms and adopt it (as an image of God) but in my heart of heart, I am persuaded of its being something different from God. For a few seconds I try to think of it as God but immediately after, God is forgotten and the thing comes to the forefront. I begin to mutter any name with the idea that it is the

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name of God, but I soon forget this fact, for mind has identified that name with some other object. I have taken it into my head that the name in question does not directly connote the Lord but only the worldly object with which it is associated. That is the reason why with the chant of the name I am unable to change my mind and direct it towards Him. It puts me in mind of world and not of God. Is it, then, impossible for me to correct my error and reach God through these various names and forms and all kinds of thoughts ? Is it not possible for me to attain the All-Formed and the All-Named through any of the forms, through any of the names ? While I was thus busy tackling this problem my dearest Sri Krishna was smiling at my mood of deep reflection. It was not necessary for me to bother about all these things in His presence. Yet I was busy with my speculation. This, too, was a sport of my dear Lord.

All roads lead to the same goal.

The association of a particular object is the main thing. If a particular form or name is directly associated with the Lord, if it is the Lord who is perceived in and through the name or form, then whatever the idea of the World with regard to it, to worship it and betake oneself to it is to worship Sri Krishna.

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But the word which does not bring in His remembrance, the form which is unable to awaken His idea, is not worthy of being adopted as an object of worship, however grand that name or form be. It cannot be divine. But that which is associated with God is a transcendental with form and a spiritual name. Sri Krishna, Sri Krishna ! Sri Krishna's name is non-material, Sri Krishna's form is Divine.

Why bother about ?

How are the names and forms of the Lord non-material and Divine, I have no business to enter into the labyrinth of these knotty problems. What shall I gain by racking by brain with such questions ? My purpose will be served by taking recourse to any of the names or forms of the Lord ; but what is the harm in pondering over these questions ? Let me therefore, tackle these problems. What is material and what is non-material ? The Lord alone is non-material, all other things are material. But is there anything besides the Lord ? Nothing. Therefore, everything is non-material. The distinction between material and non-material exists only in the worldly sphere, it is not the Ultimate Truth. It comes to this that all that is dissociated from the Lord is material, while that which is associated with Him is non-material. Our globe is

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shrouded in darkness only so long as it does not come face to face with the Sun. The moment it turns its face towards the Sun it gets illuminated. Even so all the things of the world are transferred to the non-material plane as soon as they are brought face to face with the Lord, as soon as they are associated with the Lord. In reality they are all Divine. They are all moving towards the Lord; who is their ultimate resort. In this sense they are non-material too. They belong to Sri Krishna. O Sri Krishna, Sri Krishna!

All names are Divine.

Our ancient Scripture as well as the testimony of saints and sages have infused the belief in our minds from ages past that the names and forms of Sri Krishna, Sri Rama, Sri Vishnu etc. are Divine. If through the repeatition of their names and through meditation on their forms we are not able to realise the Divine today, we are sure to do so in due course, because these names and forms automatically make us forget the gross worldly objects which are tainted by our desires and reality. Therefore they have a special significance which the other names and forms do not possess. Although one can derive spiritual benefit even by muttering the word

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'Water' or any other word as indicative of God and by meditating upon water or any other object as an image of God, the difficulty is that unless such God Consciousness is always present, these other names and forms shall make one forget the Lord and throw him into the whirlpool of those very objects to which he has been attached from the very beginning. The names of the Lord mentioned in the Scriptures, on the contrary, are bound to lead one to God even if there is no such God Consciousness there. For, there is a belief in our sub-conscious mind that these Scriptural names and forms are the names and forms of the Lord and this belief is not going to be eradicated soon This same belief shall correct our error and then we shall see nothing else but the Lord Himself. We shall then understand and realise that all this is Sri Krishna, and nothing but Sri Krishna.

Let me utter thy name.

I had originally sat for meditation. but the intellect began to over-work and I wonder into what channels of thought I had digressed. What a charming vision it was that which I saw in the course of my meditation. I was busy looking at the smiling face of Shyam Sundara lying on the leaf of the banyan tree,

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while I was struggling through the waters of the deluge. Shall this vision remain steady eternally before my eyes? Ye my Lord, remain steady in this form. May I always utter thy names. In fact, the whole universe is doing so. All the four types of speech—Para, Pasyanti, Madhyama and Vaikhari—both of the individual and the Cosmic Soul are chanting your Name. The sky, the wind, the fire, the water and the earth are all echoing the same sound; I with my whole being am also doing the same thing O my Shyam Sundara, let me take the following Vow:

अब लौं नसानी, अब न नसैहौं।
पायो राम नाम चिन्तामनि,
उर कर ते न खसैहौं॥

'I have wasted all these years of my life, no more shall I waste it. Now that I have laid my hands upon the wish-yielding gem of Name, I shall never drop it from my hand, nor remove it from my heart.'

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DALLIANCE (SPORTIVE AMUSEMENT) OF GRACE.

It is an universally accepted axiom in the human theistic society that God is omnicient, omnipotent, independent, excessively endearing and compassionate. However, some groups believe that God, despite being independant, is at the mercy of Love or Devotion. In this connection it may be asked, whether is He at the mercy of love of God indwelling in the individual heart or tenderness in His own bosom ? Just as the individual is entranced by excellent attributes of God such as beauty, generosity, goodness, sweetness etc.; by which attributes of the individual is God enehanted ? Truly God is not enchanted by observing attributes of the other. His self-evident natural behaviour is that He showers Grace, 'मेघ जलमय प्रभु कृपामय, Clouds are watery, God is gracious. कृपैव प्रभुतां गता' Mercy is God. प्रभु मूरति कृपामयी हैं God is grace personified (idolised).

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In old texts compassion, grace, benevolence, charity, security, kindheartedness etc., indicate only one well-known thing which is the simple nature of God. It is not the consequence, but a straight forward liquid flow of pious divine bliss in all simplicity.

2. In Grace alone is treasured the satisfactory answers to numerous questions and problems with regard to God, such as why did the formless assume form ? Impersonal manifest as a person ? How does absolute become finite ? How does timeless involve in the current of time ? How does cause transform into effect ? Why did it incarnate as man, animal bird etc. ? Being irrelative why did it become relative ? Unceasing flow of the river of Grace manifesting as multiform permanent currents and waves of Perception is the only adequate explanation of all such mental complexes, riddles as mentioned above. Saintly persons by their inward vision and philosophical out-look discern this always. Grace is a vision of Truth not a sentiment. In Shrimatbhagavat there is a discription of proper discernment (समीक्षण), through Grace, not yearning (प्रतीक्षण) Ever-Attained is discerned and unattained is yearned for. Emmergence-submergence in the Graceful Lord is the world and individuals. Do not crave for the attainment ot Grace, discover it presence.

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3. The saintly commentators of Shrimatbhagwat have said that when Mother Yashoda lifted a rope to bind Balkrishna many spiritual powers attempted to intercede. Peruasiveness said how can infinite come within the compass of a finite rope ? Absolute said how can the relative rope limit the unlimited. Unattachment declared that it is impossible for God's body to be attached to a rope. Non-duality frankly opposed, how can Self be bound in Self ? In this controversy Effulgent Godess Grace was smiling to Her heart's content. One angular glance from her made made all these powers lifeless as it were and stood still. Krishna Baby God was bound. Name and form of Damodar manifested. Devotee ties God not only by love but even by a rope used for tying animals. Wherefrom does a devotee derive so much authority ? The answer to this question is 'कृपयासीत स्वबन्धने' Graciously He allowed himself to be bound. Beyond doubt Grace is the mighty Empress the endearing Queen-in-chief of the Almighty.

4. When there is holocaust within without and everywhere with burning flames, when the whole world is tortured with its delusive sin and evil at that time like a true mother taking her babe in her lap cuddles to her bosom, and does not even allow the heat to approach the child, resting cosily there, feeding with her own breast milk, similarly God dissolves all beings

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in His own existence-knowledge-bliss. Nothing is left excepting the end seeds of their impressions meaning their individualities. Just as a child within the womb obtains all the protection, nutrition and evolution, in the same way this being obtains rest, comfort, peace and nourishment. To protect individual offering bed and comfort even during the time of conflagration of dissolution is also one of the mode of God's grace. This is Mother-Grace (M. G.), which continues also to remain even during the whole life-time of the individual. Whenever the seed of the individual starts shrinking at that time it is the M. G. Evolution alone assumes the form for its growth and evolution as also for its nutrition and welfare. You can observe this M. G. in the life of any creature. She benifits the individual in all the different processes of weaning feeding, absorption, nutrition, purification and lubrication. Possibly there may be delay or otherwise in discovering M. G. but her activity is crystal clear.

5. During dissolution individual is sleeping. Thick curtain of forgetfulness and ignorance is covering on all four sides. It has no sorrow nor anxiety. Verily, however, in this state there is no piety, earning, enjoyment or freedom also. If any child is slothful and indolent in sleep stupor idling away-which benignant

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mother would relish this ? She desires her child to wake up, know good and bad, do something, earn and enjoy with his own efforts. Well, which mother would not desire this ? The same mother (M. G.) wakes up the child-singly or together with others, drives away everybody's sloth, bathes and cleans. Yes same mother (M. G.) has become Knowledge Benefactoress. Who is Knowledge Governess ? Same Grace of Providence. Could the individual hibernant in dissolution attain any objective in life ? Knowledge Benignant (M. G.) wakes up hibernating individuals.

6. In Shrimatbhagavat pastoral God Shrikrishna used himself to wake up all the cowherd boys with his horn-pipe. They used to enter the forest of the world after waking, world of multiple form used to be perceived. If God consciousness was not accompanying, there would be no world perception, neither its sport, hence here the same M. G. has become M. mundane, meaning different visions of emmergence and submergence occur. Whatever was in causal body as dissolved, hidden, or sleeping, same evolves extensively. Mind, limbs, objects, testimony, inversion, doubt, sleep, memory, ignorance, egoism, love-hatred, attachment, dull, active, confused, concentrated, restrained, word, touch, taste, smell etc., expansion of all gross objects,

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manifestation, behaviour, diffusion is performed by the same M. G. called Mother Temporal. In sleep of ignorance the slothful individual does not see anything, there everything is perceived. Baby's eyes have opened, mind has started cogitating. Here the common knowing capacity is M. Knowledge and the manifestation of the seen world is M. G. Mundane.

7. Now M. G. displays a new performance in view. Without the manifestation this grace no living creature can know what is favourable and unfavourable. good and bad food. Where should the tree bend for its growth ? How will the ant obtain sugar ? What food should birds select ? What grass should animals choose ? How shall we know whether this will be life sustaining or cause death ? To do or not to do, eat or not eat, to hide or reveal, speak or avoid—how do all creatures apprehend ? It is really benignant M. G. in the form of M. Learning, produces a special current of knowledge. Touch of fire is burning, mother's bosom is sustaining, to walk with feet, eat with hands, drink water when thirsty, to discern desirable or otherwise, all this is the amusing sport of M. G. Learning.

8. With this education love meaning propagation is born in life. Source of love in life is only learning.

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Without it individual and world is just blind. Who is it sitting within, tends towards both activity and inactivity ? It is the regulating power of the ruler within. The same arranges all things, individuals and mutually attracting specific tendancies, emotions, form, shape, qualities, laws, nature; different varieties of creation, maintenance and destruction, why did She do it ? Why does She follow or renew old tendancies ? Discerning carefully, this evolution or involution does not seem to be guided by any objective cause, purpose or function. When such mysterious power manifests purposelessly it can not be named other than Love Grace.

9. After this endearment good and evil emotions get matured. This desire to obtain beneficial and to abstain from the opposite arise. This desire itself forms M. G. Desire. One who gives desires also fulfils them and offers means thereof. Piety wealth and sex whatever you want. For it the performance of rituals prescribed in Veda should be done. Implements are necessary for rituals. The performer must have adequate qualifications. Proper place and time must be selected. Helper and materials are needed. Together with fulfilment of fruit there must also be appreciation. For enjoyment body must be adequate. Regular subsistence

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is needed. Special knowledge is required. Who supplies all these ? That is God's Procuring Grace in different forms. This is always, everywhere, univers ally existent, but some few only acknowledge.

10. Having obtained favourable or disagreeable objects, vision should turn towards the giver or benefactor, but some delusive sport is being enacted that there is love towards the favourable and contempt towards the disagreeable and benefactor is not noticed. From attachment partiality and from contempt cruelty arises, relishing in attachment and bitterness in hatred ; but why is it so ? In this case where does God's grace lie dormant ? If you ponder deeply, it can not be answered. It goes on awakening our independant reasoning. Can not imaginary arithmatic when properly mastered be a means of acquiring true one ? Has any one been inspired without being buffeted by happiness and misery ? Even then we accept that like and dislike drives us not towards discrimination, but towards torpor and delusion.

One such enchanting delusion overwhelms that not only Deities and demons are deluded but even Shiva (God of destruction). This enchantress or temptress is supported on the immutable effulgent power of Atman (Self).

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That enchantress for both deities and demons become M. Greed; the same in both conditions of attainment and non-attainment of objective become M. Agitation and results in war between good and evil or deities and demons. In this war grace becomes M. Advance or Progress for the devotee and M. Recession for the non-devotees. This also becomes in the case of the king of demons, Bali, the total self-surrender as a means; of making God–submissive. Pralhad recognises it, wife of Bali appreciates it. This Grace Enchantress makes some inactive everywhere and assumes the title M. G. Restraint. In some minds it becomes M. G. Antagonism and in others awakening the mind towards remembrance of God. In this process those people who are bewitched towards God's bounty of grace, to them grace becomes M. G. Compliance or Obedience.

11. This enchantress in some way or other in diverse forms and in ingenious way motivates different types of individuals in variety of activities becoming M. G. Motivation and in different species become M G. Change or Substitution. In some cases she assumes the form of M. G. Restoration or Return. It is not possible to discuss these separately. Whatever activities, emotions appellations are there—all are ever new and novel forms of graces, M. G. manifestation.

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One who colours himself in the outer colourations of this imposture he rises and falls like a blade of grass in the whirlwind of mundane life and one who discerns the indwelling principle—the graceful and benignant God and his undulating forms, he (the fortunate one) is from moment to moment blissful while observing the panorama.

12. One of the forms of God is M. G Captivation. But in the begining it assumes the form of M. G. Antipathy. This revulsive form also shows its natural fragrance when it assumes the M. G. Distress form. What is intended to convey is that God-separating mind produces in the mundane life the experience of heat or flame – then in the perfumed objects of the world, a doubt is produced of its fetish stench. The worldly juice also appears to be mixed with poison. In beauty also ugliness unveils, tenderness displays its teeth, musical voice also appears as ear-spliting noise and dearly relations unfold as binding and irrelevant. The M. G. Istress produces revulsion from mundane life and engulfs one in the current of fascination towards God. Then it is revealed that there is my darling. He is forcibly draging me towards Him. My abode is near Him. So long I passed my days in deep darkness and in other's home. Delusively I considered bliss as painful. Where I am there is no peace, no

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enlightenment, no bliss. I must take my flight to that sweet ambrosial territory, where He alone dwells.

13. When such ideas arise, then in its current are washed all dirt of desires. Grace assumes M. G. Purificatory and slowly the inner region becomes holy. This grace is M. G. Sympathy and Friend ship. It produces acute fevour for God and with its flame liquifies the mind and creates a sort of sympathetic lubrication. Without this purification, liquifaction and lubrication of the mind no chemical spiritualisation of the heart takes place in order to make it adequately competant for assuming divine form. Desires produce ulterior form, self-interest makes it hard, alienism (otherness) makes it unsympathetic. For irradicating these three faults grace assumes the forms of M. G. Purification, Liquifaction, and Lubrication, and in such a heart experiences God as Composure or Calmness. This assumes a name M. G. Quietitude or Equilibrium.

14. In this state God is not unveiled in quite distinct form, because though desires are absent the habit of ignorance still remains; however due to purified heart there arises a divine urge to know God entirely and for this there is an internal effort. This could be called M. G. Enquiry or Discrimination. Therein

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no other subject intrudes than the searched or contemplated object. As a result M. G. Enlightenment manifests. At that time the God's true nature is revealed in the subtlest resort of our mind. That nature is not a direct object as a material pot nor indirect like the heaven etc. Truly it is unseen (Seer) immediate presence only, but different from the enquirer, of the nature of enquirer's own Self, experienced as non-different from consciousness which is universal and eternal called Brahman. This knowledge could be called M. G Fulfilment; because what was being contemplated is now attained. This fulfilment is untouched by both disjoining and enjoining mentations ; because there is no room for these concepts. When work is destroyed fruit vanishes or dwindles but awareness or knowing capacity as aim of knowledge is not at all affected by the presence or absence of testimony. For Truth as uninvalidable substance, remembrance or forgetfulness is of no significance. Even by path of devotion, fulfilment is only a manifestation of constant presence or relation, not productive or emmergent.

15. Undoubtedly it liberates from all types of bondages, whatever shape they may have. Hence this fulfilment is also known as M. G. Liberation. It

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is competant to liberate completely from non-Self, evil and the delusions of duality. Later three forms are assumed—in M. G Quietitude all mentations vanish and the world is imperceptible. In M. G. Spontaneity presence or absence of mentations are unfettered and insignificant and in M. G. Joyous, enjoyer enjoyed and enjoyment become one unified supreme bliss. Then earth, tree, creeper, animal, bird, mountain, river, sun, moon, fire, air, ether, mind, enjoyer, doer, deed-how far to enumerate-everything becomes divine. Place, name, form, sport, qualities, nature, rogue, gentlemen—all whatever is there is joyous God's candid sport only. The M. G· Joyous becomes sometimes benificient, infatuated, and sometimes evasive or incredulous. She encourages for the manifestation of joy. It flows like a river in order to meet. In the stream of bliss, she sits like an iceberg. M. G. assumes any forms eg. Sentimental Gratifying, Satisfying and Delightful. With eye brows raised or pleased; she manifests endearment for pleasing the Darling (God). Because there is nothing besides the nectar of bliss. This is the reason why it is occasionaly Enraptured and Enebriated in ectasy. Enjoining and disjoining, alternately get mixed and become one and despite its form being specific there is no speciality in fundamental truth. This is the merri-

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ment of specific joy, the enlightenment of love, the undulating ocean of endearment, sometimes two, other times one. 'Sometimes' is present but no time; Is exists, but no space. Two appear but no duality. This is M. G. with Form, in its true nature is non-difference only.

16. The real nature of this grace is beyond space–time individual (Transcendant) and also within them (Immanent). Really there is no greatness or power besides M. G. Remaining formless it enlightens in all forms. Grace and Benefactoress are not two truths. When where and whatever is the form of the Benefactoress, then there and that is the form of Grace. Difference and non-difference between Atman (Jiva) and Paramatman (Brahman), both are grace (M. G.) When the whole universe is covered with darkness, do we not perceive that there is inner sunlight which penetrates through our eyes unobstructed ? Does not shining sun exists in the solar system behind darkness ? Infront as well as behind darkness (ignorance), sorrow and death as well as everywhere same auspicious luminant M. G. is scintillating.

17. Grace with form is recognised when it is the cause of the remembrance of our ideal deity, for example when one gets good company, abode of God,

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gets worship of God. From devotional stand point that will be Grace with form; because it has appeared as means. This M. G. is recognised according to the case of securing our own different aims of life eg., piety, wealth, desire and liberation. When the enquirer meets a saint, one wanting wealth a capitalist, a lover love, a donor fit recepient, then he will recognise each as M. G. with form. But this is from the adjunct of ideal. In it there is no real comprehension of True Grace. In true grace our desire and need are not in view. Every circumstance is realised as M. G. from the M. Benefactoress, not yearning for it, neither begging for it. What exists already, no yearning and praying for it. Its multiform is parallel to multiform of Shrikrishna in Ras-Lila a Brahma (Creator) visualising infinite forms. After realisation of M. G., there is no need for its remembrance, importance or hold steadfast to it. Whatever is there, not there; appears, does not appear, is dear is undear, difference is there or non-difference, it is Dalliance (Sportive Amusement) of Mother Grace (M. G.)

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TRUTH

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PART–II

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THE SUBSTANCE OF PIETY (RIGHTEOUSNESS) OR SACRED DUTY

The fountain head of piety or sacred duty is non-dual Self (Atman) Existence-knowledge-Bliss (Satchi-dananda) alone; because from the upanishadic view-point there is no other substance at all. Therefore, piety is the means undoubtedly of spirtuality and in the life of realised souls also continues to remain as dominant character. For illustrating this let us ponder on each aspect separately.

1. Self (Atman) is Existence (invalidable).

It conveyes the meaning that it is, continues to exist and will remain always. It is not dead, nor dying, nor will ever die. The fruit of demonstrated conclusion derived is that we do not die nor should we kill, surely we should not fear death nor should we frighten others about death. Fearlessness foı us and favour of freedom from fear for others. This is the first result of the knowledge of self-Awareness (Omnipotence of Atman).

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The second corollary of the knowledge of Self-Realisation is that we have been living, we continue to live, and we shall live for ever. Till now if death had touched us we would not be living. Living is natural and death is accidental or imaginery. By this the sacred duty derived is live and let others live. The essence of this is that every one in whom our own self is associated should obtain food, cloth, residence and medicine. Included in this are that effort should be made to secure for the able means of earning by work, disabled should be provided and the other important activity is to arrange for the maintenance and protection of those engaged in contemplation, seeking knowledge or peaceful trounce.

2, Self is awareness meaning its inherent nature is to know or experence :

This means that it is not of the nature of nescience. Even after the recession of senses and mentations it still illuminates the states of trance swoon and sleep. If the Atman had no knowing eapacity then the every existence of a state called 'deep sleep' would not be understood by anyone. I am ignorant is also being apprehended. Under this state of affair, self (Atman) has no connection whatever with ignorance. From this the sacred duty derived is that we should not remain ignorant nor should we make other ignorant or mislead. It is

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unrighteous to remain ignorant, to be duped or cheated, simultaneously to profit by any one's simplicity to befool or be guile any one or to swindle or defraud any one is unrighteousness. This is the incipient consequence of our being of the nature of awareness or ultimate conciousness.

The second corollary of our being cognizance by nature is that we as mind though identified with individuality know, keep on knowing and desire to know more and still more. Meaning of this is we should try to keep on increasing our knowledge and also encourage promotion and provision of knowledge for others. It is simple and natural sacred duty for an individual to have complete clarity our knowing capacity and to impart the same knowledge to all capable. Even animals and birds acquire knowledge and impart education to the young ones. Under this state of affairs education, research. University, seminess publication, library, philosophical expositions, seminars and all other arrangements also form the sacred duty for ourselves as well for all others. For specialised studies meaning for scientific discoveries research bodies, laboratories-should also be available. Past revelations meaning historical erudition should be cultivated, modern situations should be properly studied and future planning also forms part of righteousness

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or sacred duty. Biology, sociology, politics, economy are included in it. Distinctionless, formless and immaculate ultimate truth had to be investigated and known. By this study one sided intellect is got rid off. Man's life does not become balanced without analytical or specialised knowledge, common or general knowledge and synthetic or unified knowledge. Different specialised subjects can be learnt anywhere, but distinctionless ultimate Truth can only be obtained from dispassionate philosophical saints alone. Arrangements for this also forms a sacred duty. Knowledge of the individual, knowledge of the working processes of the universe is the knowledge of the presiding agents-knowledge of the inanimate things if the world is the knowledge of the nature. The most remarkable of all is the Awareness of non-dual Self called Self-Realisation or the knowledge of the ultimate Truth. Because the self is of the nature of knowledge or awareness, knowing every thing and efforts to facilitate its obtaining and imparting it is simple sacred duty.

3. Self is of the nature of absolute bliss—

This fact is proved by our abundant and unfading love towards ourself. All things have an end. Atman (Self) is the end point or perceiver of end. We do not like misery nor desire it. Just as when a thorn pierces

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the body of if a particle of sand falls in the eye, the foreign body is not tolerated by the body and eye; in the same way sorrow is also a foreign thing to self and utmost effort is made to abolish it. This sacred duty is derived by our being of the nature of absolute bliss is that we should at no time in no place, by no cause whatever be unhappy nor arouse the conciousness of being unhappy-both these things are said only after superimposing or ascribing foreign elements on the Atman. Therefore, becoming unhappy or making others unhappy are both unrighteous and contrary to the nature of our blissful self. This is the first point of piety of our being of the nature of absolute bliss.

The second point of piety or sacred duty derived from our self being of the nature of absolute bliss is that we should ever, always, everywhere—in all circumstances be happy as well as make others equally happy. We want to be happy as all others need to be happy. As is happiness obtained, we should be happy by whatever menas—by knowledge-meditation, rest, love of God, piety or sacred duty, dancing, drama, music, musical instrument, acting, renouncing, amassing–the happiness is procured. Obtaining happiness is sacred duty so is bestowing it to others is piety. It will be as much superior as it is constant, effortless, bestowed without harming others, all-round and independant.

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As much proximal happiness and it means are to Atman so much stable and finer it will be. Whatever shape of happiness is accepted by each group, they should be permitted to do so. There is no need to interfere in that mode. Let it be an idea, an emotion, an effort, an action, a relation or a substance, it does not matter. As a matter of fact absolute bliss is our true nature and whatever we touch with the hand of our mind becomes blissful. All creatures, insects and feathered tribles have each their own personal happiness and non-intervention in them and creating helpful situation for them is piety or sacred duty.

4. Self is non-dual—

Conclusion derived from this is that to establish and perpetuate differences is a delusion arising from ignorance. As a result of this delusion our-alien, high–low, foe-friend, love hate, enimity-conflict, dispute and war atmosphere is created. Succumbing to this delusion of duality and not respecting true knowledge, they produce the dispute of the modernity and antiquity. Drawing fabricated geographical limits, provinces, nations, islands etc. are invented and they fight for them. Communalism, class-conflict, provincialism, linguistic, differences are all a legacy of it. Truth of self is non-dual. To accept duality as a means to abolish the delusion of duality is altogether different from enhancing differences,

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miseries, folly and fears as a result of perpetuating, duality. Yielding oneself to the delusion of differences to increase these miseries is impiety or unrighteousness and to support these is also unholiness. The first verdict of self being non-dual is to be ourself free from differences and not to involve others in discord.

The second verdict of non-duality of Self is that there is no other substance other than Atman meaning everything is our own self. As much affection, sympathy and attachment exist in relation to things appearing as ours should be expressed in equal measure to things see mingly considered as alien. All should have sympathy in our heart and to enhance mutual understanding and unity in others bosom is the sacred duty of man. In this non-duality, ignorance, egotism, love-hatred; fear are all discarded. The pragmatic value of this is, just as we dislike theft, injury etc. towards us and like praise, honour etc., similarly the Self-God dwelling in other bodies equally feel. By this fact whatever behaviour is bestowed on others will be returned to us, because Self is one alone.

This is the basis of general fairness or righteousness. How does the same Self become the ground of special sacred duties ? For this purpose a separate study would be necessary. ●

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SEED AND THE SOUL
(Individual)

In the phenomenal world there is no living being-right from the creator Brahma to tiny insect-who does not dislike sorrow and does not make an effort to escape from it. It becomes clear, if viewed analytically that unhappiness is inconsonant with our true nature and contradictory. For this reason, there is a natural distaste for death ignorance, fear etc. without being taught by parents, teacher and without any formal education, training or culture. If thoughtfully considered, there is no problem of escaping for the unhappiness which has already passed; that which is being experienced now is also disappearing; that which is to come in future is unknown; then what is the meaning of escaping unhappiness ? Absolute freedom from sorrow or unhappiness for all times, from all things and of all sorts. The natural question in this situation is the cause of misery and the remedy for its eradication.

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Pain or unhappiness starts together with the body. Misery is experienced with both birth and death, disease, separation, sufferingagreeable and disagreable all these occur in connection with the body. Even independance and dependance is connected with it. Duty, action, state, condition are all the progeny of body. This relation with the body is the cause of unhappiness. Ler us discriminate our true nature and comprehend ourself as distinct from the body as नाहं न मे "Not I" "Not mine", Enough ! Let whatever is being stated about the body be said. Whatever is, let it be. As it remains, let it remain, This is not me nor mine. I am, seen, witness unattached, passive or neutral. I am not miserable with body's misery neither happy with body's happiness. Material body's death does not touch me. Its diseases and enjoyments do not touch me. I do not follow its control or opposition. It's fatigue and delusion does not disturb, my peace. The material cause of misery is acceptance of body as "I" and "mine" अहम्मानादुत्पत्तिर्द्रव्यदर्शनम् Its meaning is body is sorrow and to accept it as "I" or in the form of "I" is the basis. When the material cause itself is absent where will the manifestation be ? अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः Certainly, with bodilessness agreeable and disagreeable do not touch the Eternal.

Now listen, from whence has the body come ? Rejecting "I"—"Mine" where will it go ? What guarantee

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is there that there will not be the repettition of the same relation with this body again ? Let the body be made from one element or many, the formation and construction of material constituents can not be but a result of virtue and vice. Merit and demerit is a result of action. Action is formed by body. In that case, the succession of body can never be distroyed; because just as the previous proper or improper actions have been done and are being done will continue to be done. From body to action from action to body. These two similar to seed and tree have come from an uninterrupted succession without origin. Then is the life of an individual soul a seed life ? No ! No ! there is a difference of heaven and earth between the seed life and the individual life. The individual soul is indestructible conciousness and a seed is destructible matter, come, let us once compare them both.

There is a seed in your hand. Can you recognise of what tree of fruit it is ? If affirmative, then you can imagine its past and future form just by seeing it; how it has passed from root, sprout, stem, branches, leaves, flowers. If now sown again it will take similar from. Can all these be perceived in this seed ? No, but all these are inherent in the seed. Seed needs earth, water, heat light, air, and space all these-field, fertiliser, irrigation. It will be moist swell, sprout and grow. It requires space

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and time. Inspite of all this, it will manifest its form, colour, taste according to its nature. Seed has followed its uninterrupted succession without begining. It has obtained inside out, up-down motion all through. So long this will continue as long as its seedness is not destroyed by fire.

Now please take an individual soul on your imaginary palm. There in exists a specific form of individuality. it also requires time for its evolution and involution. Space is necessary for appearance and disappearance. Substance is required for constructing varieties of forms. This appearance-disappearance birth-death, and change in form occur in relation with action. Without action raising-falling, living-dying or going-coming can not occur. Only one substance can not change into manifold forms without action. This action alone is called in practical world as reaction or manifestation which produces by a specific process a series of phenomenal forms. This action, because it is performed in this individual world with a sence doership assumes a specific desire generated impression of the memory; thereby it is designated as righteous or unrighteous. Preponderance of consciousness constitutes soul (Individual) and preponderance of matter a seed. Letter V in Jiva or individual soul suggets its inwardness and Letter B in Bija or seed its outwardnesss. Seed is the means of

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creation only, but soul of both creation and reason. Energies of seed remain in material substances alone and these of the soul in both material and mental. Outer and inner instruments of soul remain conscious but instruments of seed are unconscious. Greation of virtue and vice is absent in seed. But soul because of its being the basis of evidential thought and feedom in action becomes the critertion of virtue and vice. Seed is preponderently the enjoyable part but soul is predominantly the enjoyer. Therefore soul's happiness and misery are perceptible and those of seed inperceptible. Soul through its proper and improper behaviour is capable of raising itself up or fall down, but seed is subservient to its natural flow.

Living being also, in the phenomenal realm, are of three types, rising current (Plants), oblique current (animals), falling current (human) beings. Usually first two have material predominance bereft of virtue and vice. But in those having the current flowing downwards (human beings) are complete in natural evolution or progress. He eats from above and grows below. This human species is like this. This species completely adequate for manisfestation of action, knowledge, and love; because for achieving new formulations of activity hand and other organs, for ever new discoveries the intellect, and for experiencing happiness expansion of

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love is clearly seen. This speceies is fully competent for experiencing the states of existence, knowledge and bliss. The human being can hold the impressions of knowledge and bliss. The human being can hold the impressions of knowledge and action in his mind and accomplishment of pre-existent wisdom is also observed. Therefore, full responsibility of righteousness and unrightousness is evident in human beings alone.

By unrighteous behaviour souls' descipline over the body, organs and mind becomes slack; for this reason it comes under the guidance of phenomenal nature by being born as plants, bugs, eggs or animals born of wombs other than biped human being having two hands. With righteous behaviour body organs and mind get purified and with increased discipline accomlished fitness to enter the divine realm is obtained. Even in the divine realm in the begining there is increase of sensual happiness only. But by reflecting on one ideal a oneself divine bliss connected with the ideal other than sensual manifests. There is a variety in the resulting divine bliss due to manifold Mantra (word for repetition) methods and practices. And in devotional field due to one ideal, Mantra, method and conviction in concentration predominantly emotional holiness manifests. The self-effulgent conciousness, a witness of mind (inner instrument) is in no way connected with spece, time and

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substance. By controlling mentations this perceiver alone establishes in its own natural self. Then it emancipates from appearance and disappearance in space, birth and death in time, change of species in substance. Being detached from conditioning adjuncts this perciver rests in its own nature at that time. But when the absorption of the mind dissolves it again forms mentations. Therefore, with the control of mentations its discipline, birth and death etc. also becomes possible. But after the knowledge of oneness of the Atman and Brahman (Consciousnace underlying individual and universal consciousness) as stipulated in Vedanta, spece and time are invalidated meaning their falsity is determined. Then birth and death of an individual soul are completely and finally eradicated. As long as mentations are taken as true and identifications with them remain intact, so long the reality of difference of manifold perceivers and the separateness of God no one can resolve. For this reason the succession of birth and death will continue. Seedness being material despite it being without begining is destructible by material fire; but an individual soul being spirit or conscious is not destructible by physical fire. It is identified through ignorance with mentations originally resulting from impressions of desire seeds. Therefore, without destroying by the fire of knowledge the indi-

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viduality of the separate soul can not be eleminated. Individual soul is conscious, its living vitality is without beginning and infinite. It holds within its purview space time and substance. Appearence of space, time and substance is refutable and consciouness in its own nature is irefutable or uncontradictable. In the realm of experience our non-existence has no place. No one can ever experience that he does not exist. Therefore, the life of an individual is in essence infinite and non-dual. It in its own imagination identifying, with apparent time believes itself to be eternal, with the apparent space believes to be all-pervading and with the apparent substance believes to be allinclusive, Really, eternality, all-pervasiveness, and allinclusiveness are also not its proper nature, but due to identification with imaginary appearances. Ground cansciousness is really the proper own nature of the individual and in it there is not even a tinge of duality. Refutable appearance has no value whatever. Really, seedness and individuality are due to ignorance. Existence of seed and existence of individual are non-separate from the existance of indivisible censciousness alone.

Let us once again return to the first problem. Why should multiplicity arise is any one substance ? Reaction or Action Reaction is ordinary or natural, but action is accomplished by an actor. Action presupposes

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virtue or vice, because at the bottom there is a desire to obtain or reject. Desire to obtain has at its root the superimposition of the good and desire to reject has at its root the superimposition of the bad. With the firmness or slackness of this desire proper and prohibited action is performed. Superimposition is due to ignorance. For this reason so long as ignorance remains as long the superimposition will remain and so long as that remains as long the wheel of birth and death will not cease because of non-cessation of desire. To undo this wheel there is need for the knowledge of Vedenta. If due to predominence of time, birth and death; duc to space appearance-disappearence; due to predominence of substance change of species; if result of action was not regulated by God and if this ignorant individual was not compelled to enjoy the fruit, then there would be no necessity for knowledge resulting from the principal statement of 'That Thou Art' etc. and hearing, thinking, and contemplaing of Vedanta would be futile. For eradicating this there is necessity of the knowledge of the oneness of spirit (Brahma) and soul (Atman).

Shri Gavdapadachara Maharaj, who has been referred to as 'expert in Tradition' by Shri Shankaracharya in his commentary on Brahma Sutra and as "mature in

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the essence of Vedanta" by Shri Sureshwaracharya repeatedly in his works states :—

यावद्धेतुफलावेशः संसारस्तावदायतः ।
क्षीणे हेतुफलावेशे संसार न प्रपद्यते ॥

"As long as there is faith in causality, the (endless) chain of birth and death will be there. When that faith is destroyde (by knowledge) birth and death become non-existant."

By not recognising Atman (Soul) as Brahma (Universal Spirit) meaning free from space, time, substance, divisions and differences of species, genus or existing in itself, it is accepted that I am the actor of virtue and vice and enjoyer of happiness and misery, then the worldly existence or transmigration of birth and death progress only. When with the knowledge of the oneness of Spirit (Brahman) and soul (Atman) the ignorance-generated actorship, enjoyerhood metempsychosis (Transmigration), divisibleness etc. are invalidated then only birth-death, re-incarnation etc. and futile worldly existance are eradicated. Therefore, to disbelieve re-incarnation and transcendental life prior of the knowledge of Truth is forfeiting the Vedanta knowledge and beguiling oneself in utter futilily.

The fact is entirely according to Vedanta and completely reasonable that the life of the individual soul

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is indivisible consciousness as existence alone. The delusion of difference is due to ignorancc only. Entire difference is only apparent. Difference is not really true. Our Atman (True Self) is the basis or ground. Finally a Veda Mantra is quoted for your contemplation :—

यथा ह्ययं ज्योतिरात्मा विवस्वान् अपो भिन्नो बहुधैकोऽनुगच्छन् ।
उपाधिना क्रियते भिन्नरूपो देवः क्षेत्रेष्वेवमजोऽयमात्मा ॥

"Just as the effulgent Sun, due to conditioning adjuncts, reflects in water in manifold forms; so the shining Atman, inspite of its being unborn, as if desires to manifest into variegated forms of innumerable species."

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Self-Effulgent Bliss Divine

All living beings desire happiness—such happiness which will be obtainable always, everywhere and from every one, for which no exertion is necessary, not dependant on other and which shold remain perceptible. It is amazing that despite the ideal being so supremely ambitious, there is no uniformity of opinion in the means of obtaining it. Some believe that after reaching a particular place they will be happy, some are trying to create a special environment; some are engaged in obtaining certain object; some are busy in the glory of social work; some with folded hands are begging happiness from others; some are trying to make themselves unconscious. As many individuals so many opinions, as if the well has been admixed with an intoxicant !

For happiness should we enjoy or control ? Renounce or amass ? Work or retire ? Dance and jump or go into trance ? Remember some one or forget everybody ? To be conscious or unconscious ? It is clearly seen that people desiring happiness are hopeful and

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diligent by putting themselves in different states mentioned above. What is its raison d'stre ?

Because the correct and true nature of the ideal happiness is not exactly determined, people are occupied with temporary incomplete laborious and dependant state etc., with the delusion of obtaining happiness and instead of peace, they are experiencing exhaustion and weariness. In limited space, time and object with limited individual and labour, in limited mentation and 'ego', limitless or infinite happiness cannot be obtained. Finite is incapable of experiencing infinite. Is then endless labour itself ideal happiness ? No, No; Rest is the reaction of labour, may be it is sleep or trance. Then for our ideal happiness whose door shall we knock ?

Certainly, the true nature of the ideal has not been profoundly grasped. Come on ! Let us once separate 'now', 'here' and 'this' from always, everywhere and all. Love off labour and begging. Let us find out whether happiness is felt or not. If it is not felt meaning that it is not 'now', 'here' and 'this', then how can it be always everywhere and in all things ? Then it will not also be accomplished as effortless and independant. Definitely there is an error in comprehending our ideal happiness. We are demanding happiness which should always remain but do not accept that it is present

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now or earlier, demanding it to be everywhere but not recognising it to be directly present here, demanding it as accomplished and for which labour, state and grace is hoped and expected. This is the sport of intellectual contradiction, unclear reasoning or delusion. For ideal happiness this alone has to be removed.

Really we seek perceptible happiness, as happiness has no invisible existence. Whenever it is present, it is direct and experiencial. The meaning of experience is not as a result of evidence and its conclusion but witness-perceived experience. Despite witness itself being of the form of happiness, due to ignorant behaviour, meaning not recognising itself to be awareness (Brahman), it enlightens happiness in the form of the other. Because of this it believes in changes of happiness according to changes in perceptible states and indentifying with dream behaviour or waking, it believes itself to be sometimes happy and sometimes miserable.

It is worth enquiring whether we are not believing a particular state of mind either with object or without to be itself happiness. If it is so, then that particular state will be conditional, related to time and space. For this reason perception of happiness from particular state will be a delusional accomplishment. The import of this is that the ideal happiness for the individual is not

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of any worldly form but completely bereft of it. Only such happiness can remain indestructible, unchanged and complete, despite changes in forms due to space, time, in presence or absence of objects and in the terrible dance of creation. Philosophically happiness is only a perception of divine (Brahman). The momentariness of the relative happiness can not cause the perception of the divine bliss to be transient. Because momentariness is the object of perception, and happiness is of the true nature of perceiver (Awareness), timeless, spaceless and objectless. Meaning of this is, awareness is divine (Brahman), indestructible, existent, all-illuminating, absolute knowledge and it is the ideal blissful consciousness of all living beings. This bliss of consciousness by itself is in no way concerned with time, place, state, shape, with effort or effortless. obtained from someone or not so obtained, consciously or unconsciously perceived with from or formless. All these perceptions are not at all different from consciousness itself, neither are they the effects. They are apparent modification (Vivarta) because of their opposite behaviour to the essential nature of consciousness But truly all that consciousness is divine (Brahman) in nature only.

What is supreme consciousness ? Supreme knowledge. In knowledge, there is excellence or its supremacy is its purity. In common parlance, the word know-

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ledge is used in conjunction with knowable and knower only. Object of knowledge is knowable and its claimant is the knower. Knowable is the earthern pot and knower is the living being. Knowledge is the connecting link beween the two. Here the word knowledge is used as meaning evidential or instrumental. Really, because the same consciousness underlying knower, knowledge and knowable being one only, pure or supreme knowledge alone is practically used in three different forms and names. Relatively alone duality or triad exist, not in the Absolute or Divine Spirit. To irradicate these, the word knowledge is relatively used in the conceptual form of non-duality, In the practical world there can never be such knowledge whose opject in some form or other is absent and whose claimant is similarly absent. Though, philosophically even in the mixed state, knowledge is pure only, but without the radication of ignorance, falsity of duality is not established and solitariness is hidden. In the state of ignorance, this perceived triad in knowledge is the super-imposed impurity, To irradicate this impurity, it is necessary to ascertain the pure and true nature of knowlede (Consciousness). Really knowledge is not related to knowable. Knowledge even enlightens the absence of knowable. Absence of knowable is not apart from the ground or substratum (consciousness). Its separateness endures till the igno-

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rance of the substratum endures. Knowable and knower are related or dependant on each other. Because whenever there is knowable then there must be some knower. Knowledge (Consciousness) is not dependant upon knowership. Knowledge is the enlightener of even the absence of knowership, Awareness and knowledge (of traid) are also not inter-dependant, because awareness (consciousness) is only one. For this reason the self-effulgent knowledge which is completely indivisible by knowableness and unknowableness, knowership and non-knowership and which is quite full in all these and which is the substratum of all these; this is not related with or dependant on any one. It is the enlightening ground of all differences. Let that difference be of space, time, species, genus, existing in itself, or of special knowledge or ignorance. For this reason the pure true nature of knowledge is bereft of the difference of knower and knowable. Here knowable means all the perceived objects and knower means individual or Lord or both. Therefore, free from the distinctions of world, individual and Lord, bereft of any other enlightenment or ground for itself, enlightener of false duality and hence light free from enlightenership is itself non-dual Brahman or Supreme knowledge. This is not even related to ignorance because it is its enlightener also. Ignorance is indescribable. It cannot be true absolutely

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nor untrue relatively. In the sub-stratum or ground consciousness it is imaginary in the form of veil or cover. Imaginary things do not produce any relation or dependance in knowledge. Relative substance is false and non-related or non-dependance is true. This non-related truth is Brahman and this is designated as supreme consciousness in the Upanishads.

Now let us try to explain this subject in still simpler fashion. As this garland is in my hand, 'garland' is knowable, 'eye' is the instrument of knowledge, 'me' the possessor of eyes is knower. Really, the ground consciousness of this divided knower is also that of the knowable. The sub-stratum of visual conception is also that same consciousness. Therefore, due to incapability of grasping the non-dividedness it is appearing in three different forms. Awareness of non-dividedness destroys the appearance of the triad of knower, knowledge and knowable. Therefore, supreme knowledge as ground consciousness is true and differences of divided knower, knowledge and knowable are attributed, false and mere appearance. All these garland orange, clock, book appear separately; their instruments of knowledge viz. eye, skin, taste etc. appear separately and due to different claimants of the instruments different knowers are just appearing—all this is apparent modification in the non-dual supreme consciousness of the divine (Brahman).

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That which is merely an appearance seeming as separate consciousness due to differences of objects, instruments and knowers to be accepted as different bits of consciousness is a result of lack of thinking or ignorance. Not recognising the undividedness of supreme knowledge is ignorance. To accept ourselves and objects as divided is delusion. To irradicate this delusion the ascertaiment ot the substance of supreme knowledge is useful.

It is proper to give the i llustration of the rays of the sun to explain apparent separate triads in supreme knowledge of divine (Brahman). Because this is quite full substance while the Sun is a divided entity. The Sun remains in one place and is absent in the other. Therefore, where it is absent it sends its rays. Sometimes the sun is seen and sometimes not. In other place, its opponent is also present in the form of darkness. Its manifestations as inanimate and animate are obvious. Under these circumstances there cannot be rays of supreme knowledge (Brahman) comparable to the rays of the sun and the moon which will move in space and time and touch other substance. Then what are these triad ? Definitely they are projections of conseiousness or mental constructs. The enlightening consciousness for the purpose of enlightening in the absence of different objects and because of

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the unsuitability of enlightening undividedness and consciousness, it itself manifests in the reverse form to its true nature. Just as when the unlimitedness of the sky is incapable of being manifested by the eye, then the blue form which is the reverse of formlessness becomes apparent as a form, in a similar way our own Self being incapable of being an object appears in the form of opposite objects. The only reason for the appearance of conscious as material, imperishable, as perishable, absolute as divided, non-dual as dual, Self as the other is this that Self supreme knowledge is not the object of comprehension. Whoever tries to make the supreme knowledge as object, he will make supreme knowledge as meterial and divided object only. Therefore, instead of becoming supreme knowledge it will only be its apparent modification. Hence, Upanishads after ascertaining supreme knowledge does not instruct it as other but in the form of an enquiring student that you are supreme knowledge (Brahman). This is the reason why supreme knowledge is not realised as fruit of any religious performance, devotion, or mental control, neither as a result of any instrument nor as our own perception. All means achieve success in negating their own negatable entities. So much so that even knowledge resulting from the illuminating sentences (Maha-Vakya) after eradicating ignorance simultaneously disappear or is invalidated and supreme knowledge remains as before.

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The concept of pervasion or pervasiveness in supreme knowledge is also imaginary. Tejobindu Upanishad clearly states that 'pervaded-pervading is false.' Take an illustration to understand this-as past future, present are pervading time as pervaded. How absurd it is that when past, future, present do not exist apart from time, then who pervades whom ? Really noting the results in objects and accepting the order, the triad in time is imagined. Neither the ground of this viz. time nor the enlightening consciousness are at all aware of this triad. This is the sport of human intellect. This intellectual sport in technical language is called superimposition. Let us take another illustration in impartite principle of space, east, west, north, south, above, below parts are entirely imaginary. In consciousness underlying the imagination of the space principle or in ground existence the very space divisions are uncalled for. In spite of this the objective divisions viz. length, breadth, shape, outer, inner of vessels and clothes etc., all are ideas imposed on the space principle. This is imputation of one on the other. Is there pervaded- pervading connection between space principle and east-west-outer-inner etc. Bless God ! with our true nature no substance is in no way connected, not even that of identity. With whom will the Absolute have identity ? Now, take the third illustration in one non-dual impar-

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tite existence the divisions of space etc., is not in time, as it is not the effect; neither in motion as it is not action or space; neither is it natural, because it is not possible to explain production of a different thing naturally. It is not even of the nature of name and form, because they only come in during the transactions of proof, evidence and conclusion. So, in fact, apparent differences in time like present etc., or seeming differences in space such as east ete., are imagined as name and form in the primordial energy constituting as five elements and hence entirely unreal. To explain this point Upanishads, sacred books and seers give the illustration of rope-serpent or dream. In the enquiry of self, dream illustration is applied, in that of God (Tat) rope-serpent illustration and for explaining the oneness of these two (Self & God) no illustration is available. Therefore, to explain the allpervasive nature of supreme consciousness (Brahman), it is proper to state from the view-point of Self-consciousness that dream objects appear in that space and time where and when they are totally unreal. Similarly the seen phenomenon in the supreme consciousness is entirely false. In addition, just as in the space occupied by rope and during the time of appearance, the apparent serpent is false; similarly the indivisible conscious existence as the substance God (Tat), this seen phenomenon is false even during the

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time of appearance. After the determination of the falsity of the seen phenomenon there is no differentiating substance between self-consciousness and supreme Self as ground consciousness. In fact, difference is phenomenon and is seen without becoming in the true state of supreme consciousness (Brahman). In supreme consciousness both the pervasiveness and pervadedness are relatively imaginary and merely pervasion absolutely.

In Vedantic thought one pervading the other is not called pervasion. Fire pervading iron or clarified butter pervading milk are not illustrations of real pervasion; because their pervasiveness is time-limited and action-limited. Real pervasion as that of the effect in the material cause. That in which after destruction of the effect it becomes one, meaning the substance from which the effect is formed, wherein the form is constructed, which is present in the effect in the form weight, that is called the material cause, viz. earth in pot, water in wave, fire in flame, air in vital force (prana), housespace in general space, dream vision in dream. In potearth illustration earth is not the only material but all the five elements. Therefore in the sound, touch, sight, taste and smell of pot in all these five elements are present, Pot is not apart from five elements. Five elements remain even after breaking of

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the pot. Similar is the case in wave, flame etc. to be understood. Perception material as dream and rope as serpent are illustrations of effect due to the ignorance of the substratum. Even they are not apart from the material cause. In spite of all these illustrations being useful in explaining pervasion of supreme consciousness they do not exactly explain pervasiveness. Because all these illustrations are related to objects or matter. Supreme Awareness is Consciousness per use (Spirit or Eternal Subject). Whenever consciousness or spirit is the material cause, there it is really free from the differences of cause and effect.

For this reason the pervasion of consciousness constituting absence of other substance is its Absoluteness.

Cause-effect form pervaded pervading idea is obtained only in the seen and not in their enlightener and ground consciousness. Therefore spatial effect, time effect and effectness in substance—three cannot be connected with supreme consciousness. The ground enlightener of the absence of space, time and causality is supreme consciousness. Space, time and substance enlightened by supreme consciousness, because they are the opposite of their absence in the substratum are false. Due to their being seen, transformed and divided also they are not independant, indestructible and full. Under these circumstances, when where and in what

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form the enquiry should be done to realise supreme consciousness ?

It is surprising that for searching supreme consciousness we desire for some-time, state and circumstance; because when it is indestructible there is no part of time which is free from it. In past, future and present form, also free from the imaginary traid it is full. By it this triad is enlightened. This cannot even imagine in itself its death, change absence and birth; because it is their witness and enlightener. Then why is it not realised in the sub-stratum of each moment ?

Surprisingly enough, despite it being free from any connection with objective changeable spatial concepts and ideas, free from interior, exterior, intermediate triad, despite being the substratum and enlightener of this triad of imaginations, despite free from inward-lookingness, outward-lookingness etc. spatial states, circumstances as also going, not-going, atomicity, all-pervasiveness, intermediate proportioness etc., why is it not realised as enlightener in this space time and in the sub-stratum of this spatial limitedness; when it never imposes on itself at any time incompleteness, limitedness; etc., because it is the witness consciousness only of presence and absence of space. Where is the waiting

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and necessity of entering the uttermost silence of inner region ? Why is it not perceived and searched right in this space ?

It is surprising that in this very space, time, with whatever form, change, type, tendency is being experienced in objects; these in their entirety are appearing as apparent modification in the causal ground consciousness enlightened by itself, in spite of being non-different really; why do they appear as objects of intellect ? When it is indestructible full non-dual conscious existence; free from space time in the form of all. One who has never experienced himself to be united with subject-object relation, because subject and object in spite of their appearing as different are not so; in this factual state when there is no other; for its realisation where is the necessity of proof-conclusion practically ? If it was an object like pot then visibility, if it was distant like God then inference, if it was some other similartting then example, if it was unknown then statement of reliable authority was necessary. But for the realisation of this supreme consciousness which is the ground of all, enlightener of all, self-effulgent; what instrument is necessary; which new instrument is to be prepared when it never experiences any object at any time as different from itself nor is it the object of experience of anyone else.

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Of all surprises, this is the greatest that we try to obtain this supreme consciousness in trance etc., in particular time, in particular space such as Brahma-loka etc. and particularised state of form of intellect or mind. In elevation or motion space, in dissolution of mind, time, and in transcendance, supercession or invalidation of particular object in becoming one mentally with it; not being applicable in case of realisation of supreme consciousness; all these methods cannot be direct means. As was formerly explained while describing supreme consciousness, the best method to realise it is to obtain the true meaning of Self. Because in it are clearly perceived its contrary characters to the nature of time as death, change etc., nature of space as interior exterior etc., and perceivability of objects etc. Nobody can ever experience his own absence, non-intelligence or absence of love for himself. For this reason in order to realise supreme consciousness in bliss form it is necessary to concentrate on Self as supreme consciousness instead of imagining it as blissful in any time or object form.

What is this Atman as the true meaning of self ? For investigating it attention should be bestowed on the common usage and application of the word self. Meaning, what is that entity for which we use the word 'I' ? It is essential for us to contemplate on this subject.

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Then we shall realise our aim when we start our enquiry from where we are, when we are, what we are. For this purpose we shall have to examine in gross, subtle and causal bodies, in waking dream and sleep states, in those exact perceived circumstances wherever we utilise the term 'I' 'I', whether really there is 'I' or not. If the word 'I' is being utilised with undetermined meaning then necessarily it is being used as visible 'I' or distant 'that'. Definitely the use of the word 'I' in this case would be with inexact meaning. And then we shall not be able to recognise even waking, dream and deep sleep states. The Self in its true form which is contrary to all those, it's a different story altogether. Before this individual five covering have to be discriminated. Then waking state in one body does not remain as our waking state but we go a step behind and obtain ourself as the ego of the entire waking state. Vedantic enquiry starts from this dicrimination ot three states and knowing our true nature in the form of Turiya (Fourth, witness of there states) as supreme consciousness we become free from ignorance and its results. Therefore here states are considered in order. At this time when seated in human body the enquiry, investigation and search is being done on the meaning of the word 'I' and with the outer and inner instruments of the gross body being utilised, it is obvious that it is

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the waking state. During this state when the individual human being is using the 'I' 'I' term for this body. Fat-lean, black-fair, tall-stunt etc. are the many bodily characters imposed on himself and believes himself to be the body. The same person believing actions performed by the organs of actions claims as the doer of meritorious and evil deeds. The nature of ego, is that I am doer, walker, speaker. When it believes to be the possessor of the organs of knowledge it claims that I see, hear, taste etc., and believes himself to be the knower and enjoyer. Superimposing the actions done by outer and inner organs and identifying with their results or failure, in spite of being himself emancipated, he believes himself to be consequently happy or miserable. Impressions or tendancies are formed according to action and knowledge. According to tendancies ideas arise and according to ideas action is done. This circle does on through life and is the cause of life after life and death after death. If this is the real state then the individual doer and enjoyer will perpetually remain a wordly creature and will never be free from the circle of birth and death. This current of birth and death is called worldly existence and 'I' fallen in this is called a worldly creature. Now, we have to determine doer due to adjuncts of organs of action. enjoyer due to adjuncts of resulting ideas and worldly creatrue due to

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adjuncts of birth and death. What is this person (Jiva) really ? If he was really separate, then action, special knowledge, happiness and misery etc., and his fallen state in this worldly current would be a simple thing and effort to be emancipated futile. But this separateness has been accepted unthinkingly without enquiry or experience. Therefore, it is essential to remove this blindly accepted belief or unthinking ignorant acceptance by pursuit of knowledge of Truth. Knowledge of Truth—Knowledge of identity of individual consciousness with Supreme consciousness, without which this eradication is not possible. Therefore effort to accomplish it is necessary.

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METHOD OF THE CONTEMPLATION OF THE SELF (ATMAN)

1. One saintly knower of Truth (Brahman) has said that the resolute discrimination 'I am not the body' itself is the contempl ation of the Self; because the source of diverse concepts of man, Hindu, Brahman, Sannyasin, female, male etc., is this body itself. He said that even if you can not discern, then also believe that the body-egoistic-entity is sitting on the earth and myself on the roof. Self is conscious (meaning knowing others and itself too) and body is material (not knowing others and itself both; not to be confused-with non-living). Their identification as well as association is Brahman (Universal eternal consciousness); evidently this is neither 'me' nor 'mine'. Then how are we concerned with its ascribed values and defects ?

2. As explained in methodological texts that—'earth gets dissolved in water'—this contemplation could be carried that in this universe there is no such thing as earth. Then body, living beings, forests, mountains,

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towns and earth will cease to exist. Water alone will be there. In the void of space blown by the motion of wind, dazzled by the light there will alone be one unlimited, unfathomable, unending, undivided great ocean. There will remain no earthly cause for the difference between you and me. This reflection will extricate you from the delusion of diversity. Self finding bliss in oneness, unalloyed, solitary witness.

3. Neither earth is there nor water, only light prevails. Whatever form, natural form-deformation and reformation are appearing-all are sports of light. Colour, form, corporeity-incorporeity all are beams of flooded light. Only brilliance of diamonds, lustre of gold, I am that effulgence, unadulterated witness consciousness.

4. This inspiration and expiration that is constantly happening in the body, is only the blissful sport of the entire wind with the appendage of the body. It is dancing lightly, at medium speed, violently consonatly and sometimes inconsonantly. Has respiration any existence apart from aggregate air ? By its friction you get warmth, by its fluidity water, by its consolidation earth is formed. In fact our in-breathing and out-breathing is not individual air but aggregate one. Its revelling sport is this universe. Neither earth nor wather, whatever exists is the transmutation fashion of air. Neither

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light nor warmth. Everything is the titillation of air. In the infinitude of air is the dissolution of the physical specificity. Air is sometimes quiet and sometimes disquiet. Atman (Self) is its unattached resort-blissful in one Awareness.

5. Shri Udiababa Maharaj recommended to contemplate that 'I am not the body, I am space.' Its meaning is that I am not partite individual, am space of consciousness.

Ponder a bit on this topic now. Space is the material cause of air etc., in sequence. Sequence is the indicator of time and transformation of power. Same space is the basis of air etc., identified with spatiality. Significance of this is space time and causal substance being of one form is appearing as space. Space is in its whole manifestation one with it and in its distinctive form also separate from it. If this space is seen united with total consciousness in one form, then it is called Maheshwar (Great God). The total—egoistic Shaivas etc., experience this (Maheshwar) in the form of their ego and translate their experience as 'I am all-causing (efficient). material cause of all, all—controller, basis of all, and of the true form of all, am Almighty'. Certainly by such reflection the indentification with body is destroyed. Some persons call this complete self-knowledge, meaning our misguided and forgotten perfection has again

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been recognised. This conception of our sovereignty depends on specific repeated meditation. Really I am conscious Atman (Self), becoming causal body as God, total subtle body as Hiranyagarbha (totality of all minds) and gross universe goes by the term of Virat (Total universe). All names forms, divisions, thoughts, desires, powers, actions and substances are only my vibrations. Viewing from spiritual practice this contemplation is a very excellent state.

Considering from the view-point of Ultimate truth, inspite of this contemplation of space being the means of counteracting the partiteness, it is not the complete knowledge of eternal truth, because self-effulgent Self is of a different category than any seen object. The thing that is being enlightened by consciousness is awareness; the ground of its total absence is also consciousness. Therefore that object being perceived in the total absence of its topic is surely false and also of the nature of total absence. In the opinion of Vedanta total absence apart from the ground is not accepted; hence apart from Self there is neither total absence nor its opposite, meaning of this is that undivided Self as consciousness alone is Brahman (universal eternal consciousness) and besides this there is not a thing.

In such a situation, the import of this meditation that 'I am undivided space of consciousness' is only

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this that the delusion of identfication of the seen and unseen (seer) caused by ignorance is silenced. Atman self-effulgent, nondual is Brahman itself-all contemplations result in this experience only.

One formless power is the material cause of mundane existence consisting of all names and forms. That so long is imaginary from the point of view of effect as long no objection exists in imagining in it as transformation; however when wisdom is ocquired about the oneness and non-duality of non-specific existence and non-specific consciousness then causality is invalidated as also the imaginary material causal relation in existence. Same is true with regard to state, order, extension and foundation also. They endure as long as causality endures. On their invalidation permanence in time or wholeness in space is out of question. Upanishads explicitly have declared the falsity of container-contained relation. In such a situation meditational forms as 'I am pervading, am support, am cause, am indestructible, am truth, am consciousness, am effulgent, am loving, am non-dual etc. become unnecessary. The true essence is that functioning world consisting of name and form is merely an appearance, First one (seen) is invalid and second (seer) is valid. This unqestionable power of Self is Supreme Spirit.

The inescapable fruit of contemplating Self in the

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form of space consciousness is the most certain knowledge.

6. Supposing a magician keeping himself out of sight displays such a marionette show that a living being is suspended in space by a fine thread. Let that being be an individual or totality, a ball or globe, from the infinite point-of-view its insignificance or significance, smallness or greatness, oneness or multiplicity including permanence impermanence has no value at all.

Tied or hung with their own particulars strings specificgeneral, character, merit-demerit, shape-disshape and culture are being manifested. This is like the puppetry. Sun, moon, earth and universe are hung like the electric bulbs. Where is the thread of suspension ? This is appearing as different for each one and sometimes for the collection as it were. This connecting electric wire in each instrument generates activity according to its ordained specificity. But in different threads-in subtle bodies what is that electricity (generating power) ? The thread is the subtle body and the consciousness existing in the mind as Self is the electricity. When we consider mind in each separate electric current of the common pool from the individual stand point then it is called Tejas or Sutratma (dream or mind consciousness) and Hiranyagarbha (collective mind consciousness) from

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the aggregate view-point. Above mentioned desireaggregate, coloured with desire is the red (emotion) body of Hiranyagarbha. In this emotional body all divisions whether spatial, timely, or even material submerge and emerge. In fact there is no division of gross and subtle, all are merely mental emotions and in one vast non-spatial ocean of affection (redness) rise and fall or submergence-emergence occur. In this particular conscious form of vast mass electricity that resting and peaceful causal ocean is the centre of the entire rise and fall. It is a sort of unfathomable unlimited ocean of non-spatial waveless whiteness and there the electricity in the form of consciousness is also unmoving. In spite of it being the focus of all Lordship it is also the peace centre. In it there is no form of contraction and expansion, no transformation nor growth, neither activity nor inactivity, neither gross nor subtle; however it is the source of all. It is the manifestation of consciousness but not perceptible. There perception and perceptible are one. This is the reason why when monist-believing-in-form start describing it many thoughtful seekers are deluded that it is Brahman (Total consciousness). This white light of the space of consciousness (चिदाभास) also appears in relationless, globe of Sun-like expansive blueness. This blue colour is not a substance, neither length breadth, nor beginning

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and dying with no measurement nor weight. This blueness is one Maya (Appearance without Existence)—a mere shadow.

It in its own form of witness appears without meaning or reference. When there is no other meaning, where is the question of relation ? Again what is this shadow-Maya ? What is this blueness ? In the Self which is consciousness alone and which is self-luminous and bereft of enlightened-enlightener relation; in it this shadow-Maya (appearance without Existence) is an impossible idea. Infinite awareness is Self and its freedom from grasped-grasping relation is this blueness. This redness (affection or action), whitness knowledge or awareness) and blueness (infinitude) are the fights of worldly intellectual concepts which are trying to search its source truth. From the final evaluation (philosophically), one who is their witness meaning 'I' or 'Self' which is true substance, in it this blueness of shadow Maya form has no validity whatever. All categories of space-time-matter do not touch infinite consciousness in any way. This awareness is non-dual, infinite, undivided, Brahman (universal eternal consciousness). In it is the final goal of all Vedantas and experiences. From the blueness to the gross universe everything is only our sparkling and dazzling. Neither existent nor non-existent. Unique, our own Self alone is.

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7. For the seeker of knowledge of Upanishadic truth there is no need to accept Prakriti (Separate Seen entity) consisting of three constituents as propounded by Yoga and Sankhya. In the opinion of the Sankhya-Yoga philosophy itself the final form of constituents (Gunas) is not the Seen. They consider the constituents according to their activities and interpret Upanishads accordingly. Actually the Guna (constituent) being always indirect are not capable of peing know by intimate experience are unproved by inference but known only through words. In this situation meaning of 'Prakriti' (Separate seen entity from Self) may be either appendage Maya of God or ignorance associated with individual. In a principle free from name and form the words Maya (appearance) and ignorance (misapprehension) are synonymous. In its unpartitioned form of topic both are absolutly absent. For this reason both are false and indescribable (seen yet not there). Therefore by the knowledge of ground (Self) their invalidating dissolution is secured.

Hence in Vedantic deliberation Maya (Appearance), Avyakrit (undeveloped). Avyakta (Invisible) Prakriti (Seen entity), Pradhan (the primary germ of nature), Avidya (nescience), ignorance, delusion, and casual body etc are only synonymous words. For this reason

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there is no need at all for contemplating Satwa (balance of activity and dullness), Rajas (activity), and Tamas (dullness). By contemplating merely on Existence-knowledge-Bliss-Absolute progress in the knowledge of truth can be obtained. Look at our body. Below the umbilicus there is a division of the gross Pranava (Letter Aum ॐ). With the generative organ both the limbs are of the form of letter A (अ). Line connecting it with the umbilicus represents the letter U (उ) and Umbilicus itself is a form of point. This is gross Aumkara (the letter ॐ). This is perceptible and therefore predominently material. Basis of action is existence, basis of thought is knowledge, basis of felicity is bliss-inherent in three is one Self. That is the aim-point meant for Aumkara (symbolic letter Aum), This is consciousness or awareness. Now look a little upwards. Both arms and centre part is the letter A (अ). Upto neck is letter U (उ) and point behind and centrally is cervical plexus (विशुद्ध चक्र) is a dot. The symbolic meaning of letter Aum inherent in these three is Self or knowing capacity. This is predominently emotional subtle Aumkara. The Self inherent in gross letter Aum also constitutes the same one in subtle letter Aum. Consciousness in both (gross and subtle) is one. Observe still further upwards. Two eye brows and its centre connecting it with the nose is the letter A

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(अ). Connecting the root source of eyes is the letter U (उ). Centre (ब्रह्मरंध्र) is a point. This is causal Pranava (Aum). This is predominently awareness or knowing capacity. Consciousness inherent in it is Self. That is the aim-point meaning of the letter Aum. Inspite of the difference of shape of gross, subtle aud causal part of letter Aum, its aim-point meaning of the symbolic letter Aum is one Self alone. All differences of space-time-substance etc appear in the triple body by the body and through the body only. In pure consciousness space-timesubstance are absolutely absent. Therefore, because of appearing in the ground of absolute absence they are false and invalidable. Self-consciousness is permanent perception and other than Self is invalidable appearance. This disregard for the invalidable appearance is the realisation of Self. This is also called contemplation of Self.

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MYSTERY OF MEDITATION

No object is perceived unless it enters the mind. Mind can not be without consciousness. Let us recapitulate it. Mind is perceived in the Self (Atman) which is of the nature of knowing consciousness. Objects are appearing in the mind. You are now seeing the object through the sense or gan or have seen it before, that object could be referring to smell, taste, form, touch and sound or all of them in a composite form. Now for the purpose of meditation, you may if you choose, take a bit of earth a pertaining to smell, water for taste, form for fire (light) or take a flower which has touch in addition to these three. The object is perceived through that sense organ the eye in case of flower. Perception of that flower by the mind through the eye-mentation has previously entered the mind or is now entering it whatever it be, its colour, form, shape, smell, delicacy, fragrance—all these only appear in the mind. The act of perception of the flower is being accomplished in the mind only. Now see the flower mentally alone keeping eyes either closed or open.

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Where the flower is seen it is appearing without it being there. In this place, of this length and breadth, having this colour form and shape, with this smell and fragrance, of this name—all these are merely ideas. Flower appearing in mind has no space, no time no shape, no weight no qualities nor distinctions. Your mind alone is appearing in the form of a flower. Now you see the flower from this view-point that in every atom of the flower, at every moment and in each ray there is mind alone. In fact, there is no flower, mind alone is. When the mind remains without the flower, then it will not seem to be separate from consciousness. Mind with form alone is seen and not mind without form. Mind without form is non-defferent from consciousness. Let his state persist as long as possible. In this state object partitioned consciousness and mind partitioned consciousness are not separate. When mind stirs, reason will declare that you are awareness, you are mind, flower, hence there is nothing besides you. What you are during meditation the very same you are during mundane transactions. This is not merely the medition of the flower, you may similarly contemplate on any subject and be meditative. The mystery is this that where there is really no serpent and appears to be there, then discerning observation makes it disappear and the ground or basis alone remains. Similarly in conscious-

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ness or mind things which do not exist (and yet appear) disappear on discerning meditation.

2. You concentrate on any sense organ or all. There is one Awareness or knowing capacity which according to difference in place percevies various different specific objects. All centres are spatial and according to particular desire located in the sense organ—is nothing but awareness alone which is doing the work of sense-organs. In spite of differences in smell-desire, taste-desire, sight-desire awareness or consciousness is one alone, Different coloured glasses, one light. You may experiment with any desire and observe. Desires arise and subside. They are different. Awareness or knowledge is one. Watch any desire so minutely that you apprehend only awareness, let not desire be perceived apart from awareness or consciousness. Perceive the Purusha (Jiva-Individual) in the right eye, meaning, do not see the eye centre, but discern awareness with the adjunct of vision, Centre, desire, mentations—all these are consciousness alone. This is the position with regard to all sense organs. They are merely knowledge or consciousness. You are Awareness alone. Perception of different organs ceases. You alone exist. Not only during meditation but even while performing mundane duties. You only as awareness are appearing

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in those specific sense organs as those particular objects.

3. Only from the point-of-view of bodily life; the distinction arises as inner mind perception and outer world perception. In philosophical life they have no reality or importance. Cultured Chitta (mind-stuff or store), reacting mind, self-centred ego and methodicity is called reason. You may as well call them store house, reflection, egoity, and determination consecutively. Whole of this is called inner mind (अन्तःकरण) When you formulate spiritual concepts in the mind, determine them through reason, consider that as my own identity or sit peacefully, then all these four are states of the inner mind. These are illumined by consciousness, therefore you are their Seer-Witness. You have not to become Seer-Witness, not even to be one, but merely to understand or appreciate that you are unattached, indifferent (neutral), stationary and immovable, stock still like the gold-smiths' hammering square iron block. You have not to penetrate within, nor to be free from activities for a short while, nor to perceive any vision. All this distance, little while, and vision are only dazzle of your view-point. You scrutinize, there is no object at all, only perception is there. In the bowels of the inner mind wherein everything is appearing therein there is no

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object whatever excepting the rays of consciousness associated with culture. There the film in the form of your inner mind is illumined by you within you. Truly you alone are. Inner mind and things seen in the inner mind as God, individual, as also world consisting of space time and substance are appearing without having been created. Discerning seriously the film will disintegrate, awareness alone will endure, because it is not anything other than spirit or consciousness. Space-time-substance or causality are in the film of the inner mind and not in spirit or awareness. You are impartite knowledge (not the knowledge of the triad with knower, known).

4. Well scrutinize this carefully, that you are separate from the inner mind. Now watch what is the third thing between you and mind ? that is absence of mind. That is also seen or perceptible. One is the effect-form of percept, one is causal seed distinguished percept. Conscious within the mind is individuality or personality. Consciousnese in the absence-of-mind-zone is God. You are the perceiver of both absence and presence of mind. What is this seed and sprout really ? Why is there at all the difference in the consciousness of mind-partitioned consciousness and that bereft of mind ? You are yourself witness consciousness. The cause of

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this difference is the ignorance of your Brahmanhood (Total consciousness) meaning thereby that you are both absence of mind-partitioned consciousness as God and mind-partitioned consciousness as individual. In consciousness difference of partitioned and unpartitioned is not there. Difference subsisting in your true self as awarenese is abolished. Knowledge or appreciation of yourself as total Consciousness does not hinder the appearance but demolishes the delusion of its reality. Now let God, individual, mind and their absence, present to the view. Your Samadhi (Quietude or Beautitude) is unbroken and effortless. In front of you as knowing capacity or knowledge or consciousness or awareness or spirit, individual, mind, world and God all are appearing. You are that Non-dual essence Truth.

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IMPORT OF THE IMPERSONAL

OR

EXPLANATION OF THE AUTHORLESSNESS

Awareness or knowing capacity is the meaning of the word 'Veda'. The cream or the essence of the Veda is called Upanishad. Upa (without obstacle) ni (complete) shad (awareness or consciousness) are the meaning of its separate letters. So the 'Upanishad' term amounts to supreme awareness or consciousness per se which is non-different from the knowable which is free from the divisions of space, time and substance or object. Therefore, so long as the inherent nature of awareness is not exactly thought out till then what constitutes the Upanishads will not be clearly appreciated.

1. Consciousness is self-evident.

Awareness is self-proved, not proved by other means. The import of this is that in order to determine the corect meaning of any thing, Awareness is the final deciding factor. All transactions are carried on its own

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awareness or knowledge. Awareness is the final deciding factor in concluding whether any thing does exist or does not. For example objects are determined by senses, senses by mind, mind by intellect and intellect by knowing capacity or Atman. Even the experience of ignorance is also awareness, but to prove awareness is it necessary to have any other substance than awareness ? Naver at any time. Knower, means of knowledge and the object of knowledge or the knowable, this triad is enlightened by awareness only. For this reason to prove awareness none of this triad is necessary. This also can be said that the presence and absence of the triad is enlightened by awareness itself. When the triad remains there is awareness and when it does not remain then also awareness is always there. Who will experience them without awareness ? Awareness co-exists with the triad and awareness is distinct from the triad. Therefore, existence or presence of awareness is impartite or constant. Awareness is not proved by means of knowledge. Awareness only proves means of knowledge, knowable, etc. Conclusion is that awareness is self-proved and not by any other.

2. Consciousness is self-illumined.

Awareness is self-enlightened. It is not dependant on doer, instrument of action, action and result. Doer even

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by millions of efforts cannot convert the knowledge of the stump of a tree, into the knowledge of the presence of a man. Belief is dependant upon a person (doer). He may accept a thing to be Ganesh or Sun, later on he may change his view or altogether reject his belief entirely—he is free to do all these things. But this is not awareness or knowledge, this is doer's act which he constructs or assumes later believes it independently. These beliefs of each person, sect, community and nation could be different and is separate, but awareness or knowledge of everyone is only one. Stump of a tree could be believed by different persons as a thief, a police-man, or a ghost. But knowledge of all will only be one that it is a stump. There cannot be any difference in knowledge due to different persons. The reason is that knowledge is not produced or prepared by any person or through any particular person. So much so that even God is not the producer of knowledge. He is himself of the nature of knowledge itself. If God is the producer of knowledge than before the act of knowledge an absence of knowledge in God will have to be accepted. But the absence of knowledge in any degree can not be proved by experience. That means of knowledge or experiencs also will be of the nature of awareness. The import is that knowledge or awareness is not an end which can be sought by means. It is

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already attained. The idea of ignorance as the cause or any change in knowledge is absolutely inconsistent. For this reason awareness is self-effulgent.

3. Consciousness of Timeless.

Awareness is not split in time. When we ponder over that this awareness is past or this knowledge is in future, then we presume to accept that knowledge is born in course of time and is destroyed, meaning thereby that awareness is momentary. But what is this moment whose separateness is imposed on awareness ? Question is whether time is with parts or without parts ? If it is without parts, then past, future and part, whole, then all these similar differences are not possible in time, It is Brahman itself. If it is with parts, then awareness will only enlighten different parts and difference in the enlightened will not be imposed on that which enlightens. Just as in spite of difference in earthen vessel and cloth, there is no room for any sort of difference in the light of the effulgence, similarly despite the difference in part and whole of time there is no opportunity for any difference in the knowledge of effulgence. Really speaking the concept of difference in time is baseles, Let us imagine if at any time, time was absent or time will be absent, the time at which we.

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imagine the absence of time will also be time and will demolish the concept of absence of time. A thing that cannot be denied is without parts. Multiplication or division is possible only in things with parts not in things without parts. For this reason, to imagine past and future on the basis of part and whole divisions of time which is never absent is meaningless. Then what are these past and future which are perceived ? Mere perception in Consciousness. Anything which is merely a perception cannot split Consciousness. For this reason awareness or consciousness is not split in time.

4. Consciousness is spaceless.

In awareness there is no division of space also. While denying the divisions of time in awareness, it was made clear that the order which is in consciousness is not dependent on time, it is merely perception in consciousness. Just as fifty years of dream are not a part of time, mere perception in consciousness, in that the memory of the past, ideas of future and the perception of duality or association of duality in awareness is merely consciousness, in similar manner the idea of breadth extension is also not apart from consciousness. Are east, west, north etc. which are perceived differences in space dependant on space or on earth, sun, polar star and other planets

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etc. ? This is clear they are dependent on polar star and other planets and not on space. Then is it legitimate to impose differences of one on something other ? Never at all. Similar to time there is nowhere absence of space. In that space where absence of space is imagined will also be space. Space which can not be denied is Brahman or Consciousness. Concepts of east, west, etc., and breadth extension etc, are not true to facts but merely in Consciousness, exactly similar to length-breadth of the dream space. Spatial differences depicted by self-effulgent awareness, can not produce difference in consciousness or awareness. For this reason awareness is free from spatial difference.

5. Consciousness is objectless.

Difference of objects does not split the awareness. Firsf thing to enquire is whether object is based on the partitioned space time or not. Whenever any object is illumined, it will do so in some time and space only. Without the concept of difference in space and time the very perception of objects is not possible. In the same way, without difference in objects the perception of space and time also is not possible. When space and time are conceptual then how can objects based on them be non-conceptual ? Are these objects which

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appear severally real or otherwise ? If they are real, then what is the basis of difference amongst them, in that case these cannot bo known as separate from existence which cannot be negated in three states of time. And if they are different from real then what objection is there in calling them entirely unreal ? There can never be a mixture of real and unreal, existence and non-existence. Now let us imagine that these different separate objects are each particular forms of reality, but that is also baseless, There is no method of proving a difference in reality or existence without establishing difference in space and time. If we accept transformation of existence even then previous condition, later condition, order etc , will be necessary. In that case, the very persistence of reality in three states of time (past, present and future) will be destroyed and will occasion nihilism, momentary consciousness theory or anarchism. If it be imagined that a part of existence is steady and in other part there is beginning of objects or being transformed in their form then the concept of differences in parts will be totally ludicrous.

A thing cannot in part be destroyed and in other part be constant. This difference in part is unproved. Therefore in existence or reality particular also cannot arise. Production of objects from reality, unreality or

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mixture of reality and unreality or in any other different way is not reasonable. Those whose birth, maintenance. and destruction is unproved, those who are totally non-existent in their own substratum, those cannot even be conceived without awareness, through such objects also awareness cannot be split or divided.

6. Consciousness is free from the triad of knowledge.

The difference of knower and knowable is also purposive or functional. When the difference of space, time and substance is negated, the presence of knowable as apart from awareness is automatically denied. Without the knowable the knower is not practically proved. Knowable and knower both require the presence of each other, but awareness does not require both or any one of the two for it is selfexistent. If knowable object be also existent prior to awareness, then this belief, because it is not experienced, would be merely an imagination. A thing is not proved without experience. These different objects and their totality which appear as separate entities; are they outside awareness or inside it ? Primarily the concept of internal and external with regard to awareness is absolutely inconsistent. Secondly, believing the knowable externally, there could be no connection with awareness. If it is believed to be internal, then the relation of con-

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tained-container with regard to awareness will have to be accepted. Even this relation is not possible without believing that awareness is the material cause of object. Then does awareness convert into the form of object ? In this situation we shall have to accept one series or order of conversion. This statement can be accepted when the momentariness of time is imposed on awareness, but qualities and defects of the superimposed cannot even touch the substratum or the ground. In the beginningless and endless awareness there is not a moment or different moments for the presence of object. This also is a question whether object is in total awareness or in one portion. Part or wholeness etc., in awareness is just imaginary. Granting that this is the result of awareness then has it any form just as milk is converted into curd and this transformed state also, will it not be awareness ? In this situation, the difference between the first form and second form will be imaginary and only delusive or apparent for the unthinking persons. When the knowable object is denied there is no room for the knowership.

7. Absence of causality in Consciousness.

There is no cause and effect in awareness. If you accept the production of awareness then you will have

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to show the prior state of awareness. But without awareness this state also cannot be shown. Import is that awareness has no birth or origin. Purity of mind or objectlessness of mind even is not the mother or cause of awareness, of discrimination it is the cause. By discrimination mental knowledge becomes strong and it destroys not ignorance but the delusion of ignorance. According to methodological books this mentation of knowledge also disappears next mement. It demolishes the momentary mentation and its separate indentity. When it itself demolishes then if it leaves any effect or its result after demolishing and if mentation of knowledge persists hereafter, in that case duality is maintained. For this reason the concept of cause and effect disappears. Cause and effect are not any valid entities whose presence disappears by knowledge. Ignorance is not the material cause of the world as earth is in case of earthen pot. It is conceptual in order to establish the working of the world. The existence of ignorance—this concept is also an apparent one imposed on awareness. For this reason mentation of knowledge does not destroy ignorance, it only rejects or demolishes that concept. This concept of demolished-demolisher is also in the state of indiscrimination. From the point of view of awareness the difference of cause and effect are always invalid.

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8. Absence of directness (or nearness) and indirectness (or remoteness) in Consciousness.

In awareness there is no distinction of correct or incorrect and direct (near) or indirect (remote). What is relatively distinguished as correctness etc. if thought truly, all the distinctions of the objects are superimposed on awareness or the subject. Dream elephant is false, but the perception of elephant in dream is not false. 'Elephant did not exist' is the reading of my waking memory. Not that I did not perceive the elephant. Invalidity of elephant could not be construed as the invalidity of awareness. During the state of indiscrimination the futility of elephant is imposed on awareness. In the same way indirectness (or remoteness) of awareness is also to be considered. The distinction of indirectness (farness) or directness (nearness) relates to objects such as earthen pot or in its awareness ? Could awareness be away and apart from us sometimes ? If we accept 'earthen pot is on earth and awareness is in mind' even then awareness of pot is in mind. Where is its indirectness ? Indirectness of pot is imposed on awareness. This is a minor point. There is no occasion for incorrectness or indirectness in non-dual awarenesss which is of the nature of

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consciousness free from distinctions of subjectivity and objectivity etc.

9. Consciousness is ever present and never absent.

Awareness is ever non-negatable. Awareness has no opposite or contradictory. Ignorance itself is enlightened by awareness. I am ignorant' is also one sort of awareness. Distinction of kind in awareness are also known due to lack of thinking. What is intended to say is that due to lack of conjunction the distinction of knowledge and ignorance is imaginary. For this reason ignorance cannot wipe out awareness. If we imagine the negation of awareness, then the question arises whether the negation of awareness is known or unknown, will it be with witness or without witness. If it is unknown and without witness then there is no proof for the negation of awareness. If it be accepted as known and with witness, existence of awareness-existence as awareness will be proved as indestructible and indivisible.

10. Consciousness is unspeakable.

The nature of awareness is unspeakable. When we start speaking about anything we necessary impose on that thing perceivability and otherness. Anything speakable is bound to be affected by thisness or objectivity.

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For this reason it will be an object of mind and speech. Under the circumstances necessarily it will have subject-object relationship. For this very reason, those who believe that awareness is creatable or is correlative of Atman; whatever they state about it, the Vedantins negate them. Unspeakability is also according to other's opinion. The import of unspeakability is merely this that it is not apart from the nature of awareness. Non-negatability, self-effulgence, indivisibility etc. which are the sings of awareness are in other things, irrespective of whatever designation you give are all inadequate, That there should be one supreme being indivisible self effulgent and non-negatable as also a second self-existent being, and I also should exist with them, this statement cannot be proved to be correct after analysing the experience. Words unknownable and unspeakable are not synonymous. An entity completely different from known and unknown cannot be the other (than me). For this reason unspeakable term after denying all speakable terms rests itself in the unexplained self only.

11. Consciousness is absolute.

Truth, non-killing, contemplation, meditation, absoluteness, ultimateness of cause etc. are designations of awareness only. Keeping the relative dinstinctions of the one desiring freedom and the free in front of

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us if we consider the nature of good qualities of truth,, non-killing etc., then any quality to be reckoned as true is done because of its proximinity to the Atman or Self which is of the nature of Existence and Knowledge. As much Self-proximity is there in any concept or thought so much that concept after refinement becomes the means of self-realisation or removal of ignorance. For example, let us consider truth, nonkilling and other good qualities. Evil quality of untruth will be manifold in its form. Concepts of its behaviour and speech will be loaded with varieties of objects and worries. Conversely for true concepts no worry or artificiality or premeditation of objects will be necessary, Persons desiring freedom could in straight-forward manner remain in true concepts free from objectivity and actually it will be a state of self-hood. After removal of ignorance, he will not have to make effort for any state. In the same way, the evil concepts of lust, anger, greed etc., are with cause and with objects. Lust for whom, angry against whom, what is the desire without determining these and without identifying with them evil qualities cannot exist. Conversely, unselfishness, absence of anger and greed etc. do not necessitate as to against whom these qualities are. Objectless mind does not manifest itself apart from basal Self—for this reason it is free from obstacles in the removal of ignorance pertaining to

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Atman. An extrovert mind alone appears to be defferent from truth to the one desiring freedom. Objectless state of mind appears to be true nature. This Self-proximity is of the nature of awareness is the sign of Atman. Import is that these mentations also being free from untruth and injury etc, are not valid concepts in themselves but of the nature of awareness; not manifold but non-dual. Meditation, contemplation etc., also are for removing mentations regarding many objects, because their nature is one-pointedness in one substance.

In the Supreme Self which is of the nature of Awareness the concepts of cause-effect or enjoyer-enjoyed distinction is inconsistent. Upanishads say :

'न तस्य कश्चित् जनिता', 'न तस्य कार्यम्',
'न तदश्नाति कश्चन', 'न तदश्नाति किञ्चन'

'There is none as its progenitor', 'None as its effect'. It does not eat anything', 'It is not eaten by anyone.'

With those several sentences only this meaning is propounded. Remembering this point whenever you read passages expatiating causality, then clearly their separate import is learnt, such as :

(1) To remove the delusion of the sense of everlastingness in the seen world, the description of origin and end is given.

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(2) To negate the other causes such as atom, nature etc., the causality is imposed on Supreme Self which is of the nature of Awareness.

(3) To discard the difference of material cause and efficient cause, the illustration of spider and sparks etc., are given to show that with the knowledge of one knowledge of all is obtained. 'He has all become', 'I should be many from one'. All these statements imply the rejection of the difference of material and afficient causes and not to support transformation view.

(4) To deny transformation, while describing the nondual unborn nature of supreme Atman, 'it is without, within, and also unborn' meaning whatever appears as within and without is only unborn, is stated and to explain the origin of the manifest world Maya is imposed on the Supreme Atman.

(5) 'न तु तद्द्वितीयमस्ति' विकल्पो न हि वस्तु'

'There is no second to that' 'Imagination is not a substance'.

With these Upanishadic statements superimposed Maya is also negated. 'सद्धीदं सर्वम्' 'चिद्धीदं सर्वम्' 'सर्वं खल्विदं ब्रह्म'

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'This all is existence'. 'This all is consciousness', 'This all is Brahman' etc., These Upanishadic statements propound that there is nothing apart from the Supreme Atman.

All this causal imposition is for the benefit of the persons desiring freedom and for the purpose of removing ignorance. For this reason the ultimate conclusion of all this is in Awareness only.

The import of beyondness and innermostness also ultimately leads to Atman as Awareness, Five subtle elements are beyond senses, beyond fine subtle elements is mind, beyond mind is intellect - in this way one is inner than the other. The aim is to discard outer nad outer things and to seek inner and inner, thus progressing towards Awareness.

Beyond intellect is the Mahat Tatwa (cumulative ego), beyond Mahat-Tatwa is Avyakta (Unmanifest), beyond unmanifest is purusha (Self)—this the resting place of all beyondness and innermostness, this is the final end and final goal. Beyond the purusha is nothing whatever. This is a brilliant example of the oneness of Atman. The Upanishadic process of dissolution also shows the peaceful Atman as the end-point of dissolution.

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12. Consciousness is non-dual.

Because of the sign of oneness of the nature of indivisibility 'Awareness', 'Atman', 'Brahman' and 'Universe' etc., are synonymous words expressing only one meaning. Just as :

1. 'प्रज्ञानं ब्रह्म' Consciousness is indivisible Brahman.
2. 'अयमात्मा ब्रह्म' This Atman is indivisible Brahman.
3. 'ब्रह्मैवेदं विश्वमिदं वरिष्ठम्' This knowledge of Brahman inclusive of this universe is the highest.
4. 'सर्वंखल्विदमात्मा' All this that exists is Atman alone.
5. 'अहमेवेदं सर्वम्' I am also all this.
6. 'प्रतिबोधविदितं मतम्' Each knowledge is due to awareness.
7. 'कृत्स्नः प्रज्ञानघन एव' Entire universe is consciousness alone.
8. 'विज्ञानमानन्दं ब्रह्म' Consciousness-Bliss is Brahman.

In Gita ज्ञान ज्ञेयम् Awareness is knowable, in Shrimat Bhagavat 'विज्ञानमेकमुरुधेव विभाति' Awareness alone shines as if many, in Vishnu purana 'ज्ञानस्वरूपमेवाहर्जगद्देनत' True nature of awareness alone is this universe, all these statements support above stated meaning. In this

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way, the propounded meaning of Upanishad is that 'I', 'This', 'Inner self' and 'universe' are of the nature of Brahman.

Now what this Brahman is should be listened from the mouth of the Upanishads themselves ;

'तदेतब्रह्मापूर्वमनपरमनन्तरमबाह्यम्'

"That is this Brahman which has no past, no other, no within, no without."

'अयमात्मा ब्रह्म' This Atman is Brahman.

"सर्वानुभूरित्यनुशासनम्"

"This is the experienced scriptural teaching."

Import of these is that Atman which is free from the divisions of space, time and substance is our own self and this alone is Brahman.

'यत् साक्षादपरोक्षाद्ब्रह्म' This Brahman is immediate direct presence. 'तत्त्वमसि' That thou art. 'अहं ब्रह्मास्मि' I am Brahman and other separate sentences and principal sentences (महावाक्य) propound that 'seen-seer, 'you', 'I', 'that, etc., which appear as forms including all words and substances and knowledge of substances are indivisible Brahman. In the principle of Brahman in which are conjured the divisions of general signs, the talk of seenness, manifoldness, transformability, otherness etc., have no place. This is not knowledge of

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truth. Truth itself is knowledge or Awareness. Knower is not knower of Brahman, Brahman itself is knower.

This explanation of the nature of Awareness clarifies the import of impersonality (authorlessness) of Vedas or Upanishads. Awareness itself is knowledge. That is not an experience, sentiment, memory, or imagination of any person. Self effulgent, all-experiencing awareness is the enlightener of the world and its dissolution, freedom from mentation and meditation etc., and all the relative perceptions, indivisible, unborn are self-proved It (Awareness) is not connected with past, present, future, space, substance etc., and yet this is all those. This is knowledge. This is knowing, any knowing is this only, 'not anything' is knowing, anything is also this Awareness.

The propounder of Awareness, authorship of which cannot be memorised is beginningless and obtained in unbroken continuity and every word of which carries a specific technical sense, that special book is called Impersonal or authorless. That carries one meaning, one Atman, one sentence. Let there be different interpretations of its conclusions. The essence of Vedas is Upanishad. It is one despite perceived differences of different branches. Awareness is non-dual, this is the import of impersonality or authorlessness.

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UDDALAK'S SPIRITUAL PRACTICES AND REALIZATION

India is the heart of the world. What is the heart of the world ? Sympathy, forgiveness, motherhood, equality eternal presence. Whose birth has taken place in India, which traits have been nourished by the food and water of the place, which have been assimilated in the life as Indianism, these indispensibly constitute the heart of the world really in India, meaning the above stated traits remain in some form or other and from time to time they manifest and marvel the people of the world. Such is not a solitary instance only, but numerous illustrations can support this point. The life of the past aseetic great saint Uddalaka is a brilliant proof. Today we shall purify ourself by discussing his spiritual practices and highest realizations.

South of India is an extrancing province. On its west, east and south lies a vast blue ocean. Green forests and towering mountains fill the place. Majority of the rivers flowing directly in the sea are only there. And of devotion it is in fact the birth place. Currents of the

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comprehension of awareness (gyan) and the control of the modifications of mind (yoga) also have started there and established on the crest peaks of the Himalayas. Even to-day we cannot but be enchanted with divine fragrance of the southern Gandhamadan mountain on which Lord Rama founded the Shiva Temple called Rameshwar. A cave in the same Gandhamadan mountain was the place of pennance of the great sage Uddalaka and a tree opposite it underneath which he sat and meditated, use to shower flower and cover the ground knee deep.

Uddalaka was sagacious. enduring and noble. He had very few mundane needs. He use to keep mute. His mind was purified by practices inculcated in the scriptures, He was eager for realisation of the supreme Self. All the thoughts that arose in his contemplation were concerning supreme Self and after God realisation how his state will become in response to which many sorts of beatific states will be produced. He was yearning to emancipate himself from the revolutions of the momentariness of the worldly existence and changes which use to frighten him and establish himself ih the Absolute.

One day he reflected on the problem-what is that substance realising which the delusive riddle of birth and death will end and even sings of sorrow, greed

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and fear will disappear ? When shall I reach that abode of perfection, where all cravings for sense gratification will cease, not even a single desire remain, this is done and this remains to be done, such sense of duty when will it get extinct ? When shall I accomplish that beatitude which makes worldly people consider of great consequence, for obtaining it they spend their lifeblood and gyrate in the whirpool of the currents of greed, should appear to me us objects of ridicule by tearing the curtain (of ignorance) and know the whole relative individual life as a mere childish play ? When will my mind which now is ensnared in the delusions of the world and which by turn gets frightened, weeps, laughs and is unconscious; when will it become wise serene and steady as Absolute in the turbulent world ? When will that moment come when I shall be somnolent to the worldly affairs and infinitely vigilant to inner awareness wherein there is no place for lethargy ? Whatever I see will be replete with awareness my vision and my self will be one with awareness in fact, I and that will be non-difierent awareness alone. That infinite effulgence where in time has no part what to speake of part, time has no existence whatever, not even a trace of space sub-quarter, wherein this multiplicity becomes a child of void, that sole source of all marvels I alone will remain. How still that would be neither

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desire nor desireless, even that aspiration for desire and desireless state which is present today will be unsearchable. Today's life of darkness (ignorance) which is the dormitary of bast of wild desires, will be brillantly flooded with luminous knowledge. This body shall be in some cave like a rock, mind shall be one with supreme soul. Yes ! Yes ! at that timn pretty birds will make their nest and lay eggs on my head and their young ones will play on my body and I will remain in the deepest trance.

Cogitating in this fashion, his mind sometimes use to attain repose while at other times the inadequacies of the present mode of life use to engross him leaving him despondant. Ordinary wandering mind would not permit him even to sit sometimes. Attention was dragged towards objects sometimes when he forcibly withdrew within; when ideas use to multiply he concentrated on a single one by steadying it. Again mind use to slip out. On occasions he experienced realisation as luminous at the sun while on others as the darkness of the new moon day, sleep overtook him. or dissolution of the mind, or the state of lassitude sometimes. Mind dwelt on auspicious topics and absorbed in perceiving many visions sometimes. In reverie beautiful mountains forests streams beasts birds use to entertain him alone. When

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be struck against a stone he was suddenly and surprisingly reminded of the fickleness of mind and repented. But this did not disappoint him, his enthusiasm hightened. This is the nature of the seeker that more the obstacles in their seeking faster is the velocity with which they proceed towards their goal.

Uddalaka entered one extremely solitary cave. That cave was not disturbed by wind. Birds and beasts had no access. What more even celestial beings and musicians could not enter it. In some places there was green sacred grass while in others flowers of motley colour had spread over. Such a pretty cave was it that it was as if made of emeralds and moon stones. Every where brillant jewels dazzled. Neither was it warm nor cold, it could be pleasant in all seasons uniformly. Uddalaka approved the cave and spread delicate leaves and flowers of variegated colours forming his seat. Spreading deer skin on it, he assumed lotus pose with pious spirit and sat steadily remembering all from Brahma (Creator) to his spiritual preceptor (Guru) in uninterupted succession praying them all. Earnest about deep trance he edified his mind. He told his mind, Oh frivolous mind, what have to do with earthly conduct ? What you accept as attractive and are chasing after are founts of sorrow bereft of peace. Why do you intend to forsake

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the wish yielding tree under whose shade you grew to life and want the forest of poisonous trees ? You will not get a drop of nector of peace unless you have enquired into your own source, go wherever you like either in hell or heaven. Your foud hope alone is the mother of your anguish. The distinction of loving and bitter is merely your own idea, and to obtain and to reject them both you are shattered and disgusted. Undiscerningly you are roaming after sensual object in different worlds and in different births which for you is futile. And wherein is happiness. and peace which is of the own nature of supreme bliss, for this trance you have not made the slightest effort. You have assumed the form of ear for sweet words, the form of skin for soft touch, the eye for beautiful form, the toungue for relishing tasteful and juicy meals, the form of nose for smelling attractive scents respectively like deer, elephants, fly moth, fish and large blue bee forgetting benefical and harmful you have willingly accepted bondage your desire is the cause of bondage. Oh mind you annihilate this screen of desire. If you do not do it in this way then you will be crushed to pieces for an unknown period within the wheels of birth and death. You are not listening to me. Your destruction is inescapable. By discernment you will be extirpated. Let the bondage of ignorance loosen a bit, then your verity will be observed.

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Oh thinking principle ! You are perishable, untrue, false; there is no need to preach you, when you do not accept the instructions it is futile to advise you. You need only to be renounced. I am consciousness per se free from subject and object. Neither have I ego nor desire. Oh you ghost of thinking principle ! You are the seed ego. I have no concern whatever with you. "This body is myself',, how stupid is this your error ? I am infinite, impartite supreme truth alone. How can I be limited within the body or mind ? Oh mind you have made desires your own but I have forsaken you and your cravings. How has this ignorance that "I am the body" been imagined. I searched from toe to the tuft of my head again and again but found no substance called "I". I am of my own nature of consciousness, the substratum of space-sub-quarters, time-timeless, substance-on-substance. I am without limit nor have I name, neither one nor two am I, nor great nor atomic. In this body this is flesh, this blood, bone, vital breath-what is "I" in these ? Vital force is there in the body, awareness of supreme self is there, growth and decay of the body is there, what is "I" in these ? There are each separate organs, separate vital breath, separate sense organ mind, intellect, concentrating ability and desires separately, what is 'I' in these ? All these phenomena are enlightened by my witness consciousness alone. Am

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alone I alone that exists; this all else is nothing whatever. There is no body partitioned or world-partitioned entity whatever called 'I', What is truly 'I', therein no body nor world exist; that is extremely pure unitive Awareness. I got enmeshed by assuming the garb of imaginary divided 'I' and thus acting and enjoying the things. I took for granted that I am so partitioned. This shall no more happen. If there be any partite substance other than me, let it remain or disappear, I have no concern with it. Just as a phantom is terrible for children so is this world for the unaware. I was perceiving the sea of mirrage. Senses and their objects which are not really there I assumed as own, What was that 'I' ? That perceiver toucher, hearer, smeller, taster or knower what as it ? What unawareness or ignorance alone had assumed the seeds of form of 'I', Awareness or knowledge uproots, enfeebles the desires; bodily actions are unable to bring fruits. Enough ! this is entire eradication of misery as well as mundane gratification. Just as children keep earthen toys and when broken weep similarly mind keeps cravings and when opposed laments. Cause of tribulation is hankering only. But for a knower of truth all this is not there; whatever exists is my own form. Oh senses ! Oh mind ! your stupidity and perversion is recognised. Abandon your personality and vanity and merge in my infinite realm Observe, watch unitive infi-

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nite entire knowledge bliss absolute Self alone exist. Realize Self as your original and true nature. Enough ! in this is your perfection.

Reasoning this way Uddalaka's determination became still more concrete. As the impressions of necessity (प्राक्तन or prarabdha) covering the imaginary Truth began vanishing so he started approaching the truth, substance Truth became obvious in brilliant form. He ascertained that original natrure of self (Atman) is infinite and limitless; it is objectless consciousness neither has it desire or the faults accruing from it. It is myself only. These wordly fears are due to cravings hence unfounded; because I have no connection whatever with the hankerings. Even the sire of desires ignorance can not touch me. Unawarness or ignorance and its brood (from ego to objects abide or cease. I am unmingled consiouness. Can ever birth and death affect me ? Not in the least, all the world is one non-dual Self-Awareness. When the Awareness bereft of "all" is the vital flame of all, then what is the purpose of small seeming animate shaddows ? And that being the case what fear can death have ? So we need any other divine life besides this ? Oh dear Sir, life and death are merely mental myths. This fancy that 'I am the body' is the cause of life-death. When there is no ego at all in the Self (Atman)

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then whose is the birth—death ? Body is material, mind disappears on reflection, in whom then can the ego subsist ? Three attributes, remain as knowledge, activity and delusion. Nature exists in nature and Brahman (Universal Reality) in eternal Brahman (Infinite); in these who calls whom 'ego' ? If ego exists then what is its real delineation ? Who created it ? What is the form and colour ? Of what substance is it a tranfiguration ? By the term 'I' what thing is accepted ? and by 'not I' who is rejected ? Hence this I is neither existing nor non-existing. This is nothing whatever. In such a situation what relation can possibly exist with whom in what form ? When there can not possibly exist any relation of anything with any one other than our Self then how can the other be known and presence and action of other at all be ? Therefore the concept of duality is entirely born of ignorance and is a myth. My existance is the existance of Brahman (Awareness). I alone am absolute existance. There is no quarter at all for ego and sorrow. World is an unparalleled delusion of mind and mind is ignorance,. Ignorance and its annihilation sefi-same knowledge also am I alone.

Personality is a deception. It has presumed in its nature 'mine' form. In awareness alienism (otherness) and again selfishness and altruism-these are the concepts

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of the world, but when the Absolute is free from vibrations, tranformation, transmutation or the imaginations of these, then where is this personality and in its absence where is the sense world ? I am fast realizing-this all is my Self. What is at present called the earthen pot, it existed in earth in the beginingless past, it exists similarly today and will remain so in future, as the water-wave before arising existed in the water form, is now and will remain, similarly this body was in Brahman, is now and will remain. World and body as apart from Brahman, never exist. The difference of outer and inner in it is imaginary. The out-side of the dream is within only. Its both inside and outside are on one footing. The fish in the water of mirrage can not produce its length-breadth, capture and escape from the mirage; same way whatever is appearing is not different from Brahman (Universal eternal consciousness).

Alienism (otherness) of desires is a standing practice. As long as the separate existence of the mind is not overthrown so long the entire eradication of desires is not possible. Refutation of the mind and obliteration of latent desires are interdependant and realization of truth is the basis. Knowledge of truth is perennial independance and dissolution of the mind and

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obliteration of latent desires are its associates. If the bliss of the knowledge of truth is to be regained then the invalidation of mind must be accomplished. The dissolution of the mind is necessary for the safe-guarding of gnosis, its maintenance, penance, cessation of obvious pain and experiencing the bliss of liberation-in-this-life. What is the nature of the dissolution of the mind ? Confutation or invalidation of its very existence is dissolution. Let go the solicitude for the body, off with anxiety for the mind neither doership nor enjoyership is ours. But the apparent mind if it desires to vanish in a simple way let it do so and let it make effort. In it I am just unconcerned. When there is no good to be acheived by the mind, then it becomes rootless and branchless and let it be nullified it is true to its own nature. Oh mind, this is a fraud that you are not annihilated, Really you are only extinct. But if you do not so recognise yourself then come and rest in me the absolute which is extinction of individuality the Nirvana which is my own Self.

Uddalaka's depersonalised reason discerned that this instrument of thinking (mind) should be established in a state of inexistance (Nirvana), Lotus pose was executed, eyes were half open. He started pronouncing Aum. Like the prolonged toll of a bell pronouncing in

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musical key-note that sound started touching the head and his dormant consciousness awakened and became expansive in an immacuate ate form like the sky. Out of the three and half syllables of Aum when he contemplated on the first syallable a (अ) and with it he commenced the expiratory control of breath (रेचक प्राणायाम), then the whold body was purged of vital air and it established in the consciousness essence saturated expanse. By rekindling the indwelling fire he scorched his subtle body consisting vice and virtue and meditating on the second syllable U (उ) restrained his vital air in vibrationless withholding stage of the control of breath. His vital air was not shaking outwards inwards, downwards-upwards in quarters-subquarters. Fire turning to ash the subtle body consisting of vice-virtue extinguished leaving white icy ash. At that moment he reflected that his bones were slumbering on camphor powder. Slowly the ash and residue bones dissolved and he inspired breath meditating on the third syllable of Aum viz. M (म) He realised as if that his vital breath was drowned in the nectar shower of consciousness, Extreme cold was felt. His vital air assumed the form of moon sphere which is an ocean of nectar. Ag if he got into deep spiritual trance. From his profound state of bliss many streams of nectar poured and fell on the residual ashes of his body. By the impact of the nector shower that ash transfiguring into

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moon-like beauty manifested as four-armed person. Beautiful body open lotus-like eyes, as if veritable Narayan himself incarnated. Vital air flooding with nector shower entered his body and engulfed centres of spiritual serpent power (Kundalini) This divine emotional body of Uddalaka accomplshing the competance for trance became very firmly determined.

Having executed the lotus pose already with half opened eyes, he withdrew senses and fixed them in their seats. Attention running towards past, future, near, far things was brought within. Equalising the breath he made the mind free from thoughts. After separating senses from objects he dissolved the outer and inner impacts. Ideas evinced for a while. However, by and by he made them all vanish. With the enfeebling of ideas dense darkness arose within and his power of discernment as if became passive but he was waking and attentive. The sun (awareness) enduring in that darkness annihilated the inertness and manifested as in a gloriously resplondantorbe like the slowly rising morning day star. Though the effulgent orb was limitless but in its infinite nature-whose awareness he had-it was quite insignificant. Recollecting this the effulgence faded and mind became objectless and dissolved. But this extinction was not an advisable state. He awakened his

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mind and immediately the expansive space appeared. In this very void all this has proliferated. Refuting this space again a sort of torpor trance and after that oblivion-like state came. But Uddala kaovertaking both the dense and fine states of torpor for a moment established in the own nature of awareness and next moment slipped. Repeatedey mounting on it he basked in the bliss and the relisher became blissful. This awareness itself or blissfulness alone is trance with object. (Savikalpa Samadhi). It is not of the nature of highs refined bliss but it is bliss abundant; for this reason impercaptily triad (enjoyable, enjoyment enjoyer) subsists. Trancending this the thinking principle gets rid of thinking and becomes awareness absolute. In it there is no thought nor thinking mere awareness alone (without thinker). Just as on ocean without a wave, foam etc. infinite and tranquil happen, within which outer-inner, gross-subtle with birth-birthless differences cannot be made, similarly that is supreme absolute and thinking principle getting berett of thinking has there alone to ascend wherein even a trace of triad should not endure, that is objectless trance (Nirvikalpa Samadhi). This is the unity of the knowledge absolute and Existence Absolute. In this sphere of transcendant knowledge Uddalaka established and became blissful and endured in differenceless

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universal existence. This is the zenith of spiritual experience.

It is not that Uddalaka had not to counter any obstacles or captivations in stabilising on this emminence. Varieties of magic wish-givers appeared before him pressing him hard to offer celestial prerogatives of Indra (heaven), Sun (light), Brahma (creator), Celestial nymphs use to surround him. But just as sedate and discerning persons are not discomposed by childish toys he was not in the least impressed by these magic spectacles. He was abiding in such a temple of felicity and sporting in such a lake of bliss that the paradise of Brahmaloka was like a straw in the vast sea. He was not as relisher of bliss but beyond bliss and the relishing of bliss wherein if one stabilises for a moment the importance the existence of all other becomes extinct. Wherefrom can the appearence come ? And who would be enamoured in it ? This trance of his continued for six months. When he opened eyes; then he saw emminent sages like Vasishta and others. Indra and celestial beings were standing with folded hands and with fervent humility adored that-Bhagavan (Providence) ! Please shower your grace and make us whole and fulfilled. On the other side the celestial nymphs who were there pressed specially for acceptance of their services. Uddalaka hav-

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ing greeted all told them 'you can please now retire', saying this he engaged in his persuit. Neither did he care to compliment them nor to take exception to their presence. These persons served him for a while and returne d to their abodes.

Uddalaka liberated in-this-life stayed sometimes in forests and sometimes in the hermitages of the sages. He roamed over the Himalayas; Kailas, the Vindhyan range and other mountains; sometimes in the beautiful gardens and sea-girded islands also. For him city and forest, wealth and adversity both were alike ! His trance use to dissolve in months sometimes, years sometimes, noticed in trance, sometimes engaged in relative transactions. He had obtained equanimity. Diffierences and inequalities of the mundane life had ceased for him. His each action was such for the world as is mother's for the babe. His trance as well as relative transactions were for the worldly people. His motherhood and equality was the manifestation of his irrefutable Presence. His essence itself was from the worldly point of view Supremeness. He himself was supreme Conciousness. He was one Universal Existence.

What is universal evistence ? This is omnipresent awareness (Brahman) itself. First discern awareness form the known. Let mind not be mingled with the

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known, be saturated with awareness. This its waking witenessed apart from witnesshood is the realization. But this realization does not permit the witnessed to be separated from ourself (meaning awareness), One (perceiver) can not see the other (perceived). Perceiver and perceived of dream are only one mind principle. In them gross-subtle and outer-inner eoncepts are imaginary. Philosophically causality or cause effect relation can not exist. Indispensibly to iradicate exteriority of vision interiority of vision is essential. But wherein inside and outside diffierence does not exist, in it what is subjectiveness and objectiveness of out-look. Everything is unitive infinite and non-dual. Sea can have superficies and inter-space, but what is skin and marrow of sky ? There could be dense and thin layers of sky; but what is greatness and smallness in unchanging principle which is unrelated to its manifestation in space time and causality. Everything is my own nature Self (awareness), let it be visible or invisible. This is universal existence which is without speciality. This the wise are aware and this is their own nature. This is specialityless existent universality. Spiritual effort and gtatification, trance and cogitation are one, because in the eyes of the wise they are without particular. This demeanour is the mother of intrinsic tranquility. What in other's eyes is paramount performance or insignificanee-both are for him his own

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nature. No one can astonish him or discompose him. In this universal existence Uddalake prevailed, this was his own nature and truly is one's own nature. Till now all who have ever been saints; they have indwelt in this and those who are at present are indwelling in this and those who will in future become will have to indwell here only.

Later on his behavior assumed this form that he use to act only at other's bidding. His rising, sitting, sleeping, walking depended entirely on other's desire. Within a short while his state became such that other's instructions became futile. Once he assumed the pose, equalised the breath nullified the mind and in every respect established in liberation without body (after death). In peoples' eyes what was his body expired and within few days only bones alone remained. After a long time the great enchantress shree Chamunda (representing both ignorance and knowledge) came and adorned her crown with his bones and considered her self blessed. Articles connected with saints are verily of such significance.

That body which Uddalaka considered his worldly existence, now inevitably that has disappeared; however, what is in reality its own nature (universal existence), will ever remain in future. The order in which he perfec-

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ted, his discenments, renunciations, practices etc., are before us and our real own nature is the same. If we also consider his course of practices as Ideal, we also can achieve that self-realization and perfection; then we shall be identical with him and that (Universal existence) itself, which is supreme Truth and to which imagination can not touch. This alone is the prayer at the feet of God that may the idea of Saint constituting this life be our mentor and may we be perfect realising the Truth.

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HOW SHALL WE COMPREHEND THE ESSENCE OF THE BRAHMAN SUTRAS (APHORISMS ON ULTIMATE TRUTH)?

By : Swami Chidghananand Puris

It is pre-eminent in the work portion of the Vedas (पूर्व मिमांसा) that the purport or essence of a science should be determined by discerning the begining and conclusion etc. I am presenting here a reflection by merely following the commencement and ending.

Please ponder over the first and the last aphorism (Sutra means concise and unambiguous statement. It should give the essence of the arguments on a topic but at the same time deal with all the aspects of the question, be free from repetition and faultless.) The first aphorism is Now (after the attainment of the requisite spiritual qualities) therefore (as the results obtained by the sacrifies etc. are ephemeral, whereas the result of the knowledge of Brahman is eternal), the enquiry (into the nature) of Brahman (which is beset with doubts owing to the conflicting views of various school of philosophy, should be taken up)'. The last

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aphorism is '(There is) no return (for the emancipated souls); on account of Upanishad i. e. declaration (to that effect)'. If the meaning of both these aphrisms is compiled and condensed then this import is arrived at that—having attained the requisite spiritual qualities and having recognised the impermanence of the results of actions an enquirty into the nature of Brahman (Universal Reality) determining the reflections on the end of Vedas should be taken up. Its fruit is the eradication of birth–death apparent in the mundane life. The proof of this is Vedas alone. This is the word-for-word meaning of these two aphorisms, but if deep thought is bestowed on these then many things are made clearly obvious.

1. By knowledge of Brahman alone is the absolute or non-repetitive from of final liberation obtained; because in the first sutra is the solemn proposition of the desirable knowledge of Brahman (Universal Reality) is made and in the last sutra is the fruit of non-repetitive liberation declared. The meaning of enquiry (जिज्ञासा) is for which the desire is that is awareness or consciousness alone ! By using the term Brahman it is clear that the knowledge is relating to Brahman (awareness) and not relating any other subject; signifying that knowledge other than of Brahman will not

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acquire emancipation. Now this point it obtained by the very letters of the sutras that in this Scriptures for securing non-reptitive form liberation no other means are advised except knowledge. Therefore, means of liberation is knowledge alone, not devotion nor ritual. Combination of these two nor combinations of any one of these with knowledge cannot be the proliminary means nor essential means. Through eradication of ignorance the non-repetitive liberation is the result of the knowledge of Brahman (Universal reality). For this reason ritualistic work or devotion etc are not expounded subjects of the book. In this way for obtaining the knowledge of Brahman desire and contemplation resulting from that desire are necessary. Contemplation is the body or means of knowledge. Between desire and contemplation the unsteadiness of mind is the obstacle. For removing them and stabilizing the desire ritual-devotion and atonement etc. are useful. For this reason these also are traditional means of knowledge of Brahman. However they are not direct or immediate means. Therefore, there is no essential confluence or equal convergence of knowledge, ritualism and devotion. But only a succesive or progressive convergence. This is obtained by the very litters of these two Sutras. The enquirer of truth should pay attention to this point.

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2. The visible result of knowledge is eradication of ignorance. What is that knowledge at all if it does not remove the ignorance about a subject relating to which it is the knowledge ? There is no distinction between eradication of ignorance and ascertainment of knowledge. Even then ignorance is first removed and the knowledge is accomplished or ascertained. It is essential to have an operation first for the eradication of ignorance. After removing the dust from mirror is the vision of the image seen. Verily the sure result of knowledge is also the eradication of ignorance. What else other than knowledge has the power to eradicate ignorance ? In this way in respect of whatever subject is the knowledge obtained the eradication of ignorance of that subject alone is the direct result of knowledge. Please pay attention, if the result of knowledge is non–repetitive form of liberation then the very eradication of ignorance is itself liberation. This demonstrated conclusion is obtained. The universal reality non-different from our Self as pure consciousness (Brahman) is self-effulgant. Therefore after ascertaining the knowledge of universal reality (Brahman) no duty whatsoever remains. In common worldly transactions after knowing earthen pot and cloth action and inaction etc., have to be considered. After knowing deity and Rishi etc., by Vedic method ritual performance and devotion be-

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come essential. But after the knowledge of Brahman (Universal reality) no duty nor accomplishment remains because after the knowledge of Brahman liberation in the form of eradication of ignorance is the clear fruit of attaining our own nature. Self (Atman) indicated by eradication of ignorance is emancipation. All efforts are made only for liberate on. Ater attaining it what is the use of ritualdevotion etc. Therefore it is not possible for any duty to remain after attaining knowledge the goal of enquiry of Brahman. Essence is clear after contemplating on the first and the last sutra that these who accept the practicing of ritual and devotion after the knowledge of Brahman are not in consonance with the substance of Sutras. Hence this is the purport of the book that liberation is by knowledge alone.

3. Now the question is whether by knowledge of Brahman is the individual soul only liberated or some one else ? Emancipation is of the individual soul alone and of none else. With this position Brahman Universal reality-and individual soul are not two but only one-this demonstrated conclusion is proved automatically. How will the individual soul attain emancipation by the knowledge of Brahman that 'the individual soul is different from Brahman-Universal reality' ? Because one thing is that universal reality or Brahman is not a

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relative or mundane thing at the same time it is naturally of the form of non-repetitive liberation. Non-repeteitive from of liberation is impossible by any other knowledge of Brahman save the knowledge of non-difference between individual soul and Brahman. How does an individual soul profit or lose by Brahman being liberated. As long as it is not our own nature, so long how can its liberation be our liberation ? If by this knowledge alone is liberation fulfilled that 'I am free', and not by any other then how can I be free by the knowledge that 'Brahman is free' ? What is the utility if freedom be there and not known ? In fact the knowledge of non-difference is freedom. Therefore, this alone is the import of the statement that 'by the knowledge of Brahman is the individual soul liberated, that individual soul and Brahman are non-different, two words convey one meaning. By compounding the begining and concluding sutras this import alone is obtained. The fact of being universal reality (Brahmanness of Self (Atman) is self-evident, Brahman is non-dual, for this reason Self is non-dual. Nescience is the obstructing agent. By the knowledge of oneness of Brahman and Self this ignorance is eradicable.

4. The meaning of the word non-repetition is abolition of being born again. Death and birth or going and

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coming takes place in the worldly life meaning in this apparent phenomena. Now the thing to be considered is this that the result of knowledge of Brahman (Universal reality) is to be free from death and birth and that result is actual eradication of ignorance this makes it clear that the eradication of ignorance is of the form of absence of mundane life. The eradication of ignorance, extinction of worldly life, abolition of death and birth and emancipation—all these are only convertible terms of one thing only. It is proved by this that ignorance itself is worldly life. Mundane life is dependant on worldly knowledge. Let the mundane life be known or unknown just as a thing whose existence is known depends upon its awareness so also a thing whose existence is unknown also depends upon awareness. As when one say that the loweror not ?-this I do not know. This world exists gnorance in the form of 'not knowing' and its object or topic-both are dependant upon awareness Say, is not this so ! without awareness any thing can not be accepted in the form of known or unknown. As a matter of fact, mundane life, its knowledge and ignorance also everything is dependant upon the existence of awarence or the knowing capacity. Now this essence is derived that a thing whose existence is dependant on some one else, it can be eradicated. A selfevident and self-dependant existence can not be

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eradicated. A thing that depends on the existence of some one alse, it follows or obeys accordingly an it is dependant upon it. Ignorance remains in knowledge only. It is awareness alone that anlightens that 'I am ignorant'. Actually nothing other than ignorance can indwell in knowledge. Therefore, ignorance alone is worldly life. The eradication of this ignorance alone is non-repetition (emancipation). Its form is absence of mundane life, the fruit of the knowledge of Brahman-worldly life and absence of its perception. After realising the knowledge of Brahman neither will this mundane life last or knowledge relating to it. Brahman alone will remain. The conclusion of this is that those who have accepted nature (prakriti or phenomenon) or atoms as different or different-non different from Brahman as also the view of transmutation in Brahman and accordingly explained the creation, their opinion is not in consonance with Vedanta or Upanishads; because Vedanta accepts the eradication of ignorance through knowledge and emancipation on the form of absence of mundance life, and followers of that opinion do not accept ignorance as the root cause of mundane life, so in their opinion liberation through knowledge is also not consistent. This is the rationale of refutation of different schools in the body of the book.

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5. If in fact, worldly life was true then in liberation even though not perceived it would not have been destroyed meaning it would have persisted; because even when not pereived appearance does remain. Just imagine that in profound darkness even though the earthen pot is not seen yet it remains. It the existence of appearance be accepted then its reperception is inevitable. Under this situation the abolition of death and birth as declared in Upanishads is not entirely possible. If it be imagined that on entire obliteration of latent desires even when the worldly life persists the rebirth does not take place then the question arises that in such a situation why would not the desire for worldly felicity again arise ? If after excessive enjoyment a disease is produced and after its removal by consuming drugs, does not desire for enjoyment reappear ? The truth is that on accepting worldly life as true abolition of the both the desire for gratification and rebirth are impossible. The import of this is that in order to abolish reappearance of rebirth this demonstrated conclusion is established that with the absence of perception the absence of appearance is obtained for all times. The result is this that absence of appearance and absence of perception are correlation. There is no appearance without perception signifying that appearance itself is untrue. If appearance was not false then on

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annithilation of perception the appearance could not be destroyed and neither the entire obliteration of latent desires. As some one has the delusion of silver in nacre. With the knowledge of nacre the perception of silver dissloves then this also is established that during the appearance of silver there existed no real silver. This is the falsity or silver. Falsity conveys that as a result of the ignorance of the substratum to accept a false thing as true object of perception by imagining is falsity or imagination. Where that object does not exist, there to imagine its existence is falsehood. In this way non-repetition (liberation) is caused by the knowledge of Brahman—by saying this the first and the last sutras have also established that the appearance is false. In this wny the opinion of the truth of the world is refuted. One concealed import of the statement that emancipation is caused by the knowledge of Brahman should also be understood as this.

6. Now this should be considered that this ignorance is relating to which subject ? Is it relating to Brahman only or Self (Atman) only or relating to the oneness of both ? This is quite reasonable well ascertained and opportune that this ignorance is relating to the oneness of Self and Brahman. If the Self and Brahman were not non-different then the eradication of mundane life of birth and death and delusion concerning it would

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not be possible. Even if one of the triad of perceiver, perception and perceived remains then certainly the existence of three will be proved. When the imaginary individual in the form of perceiver passes away and when Brahman as awareness of perceiver is comprehended then the reality of triad is invalidated in a definate form. The import of the statement 'Non-repetetive form of liberation is obtained only through the knowledge of oneness of Brahman and Atman' is this that ignorance relating to oneness of Self and Brahman alone is mundane life and its eradication itself is non-repetitive form of liberation. Therefore this alone is proved that besides the knowledge of non-difference of the perceiver-Brahman and substratum-Brahman no other spiritual practice is needed for liberation. So long as the ignorance is not eradicated by firm immediate realization (of the oneness of perceiver of Atman with substratum or Brahman), as long the current or knowledge should be protected and reinforced by reiteration. In case of mighty obstacles performance of devotion etc., could be undertaken otherwise they are not necessary. This essence alone is clearly obtained by the conjoint study of both these sutras. Desire for knowledge of Brahman is the means. Immediate awareness (of oneness of Atman and Brahman) is ignorance-eradicator. Atman typified by eradication of ignorance is emancipation and Veda the verification.

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7. When this is established that ignorance and worldly life are synonymous words or mundane life is produced by ignorance, it is also obvious that just as ignorance is beginingless and with an end similarly is the mundane life beginingless and with an end. Just as ignorance is destructible by knowledge so also mundane life of birth and death is destructible by knowledge. If the worldly life was true then it would not be destructible by knowledge. This is an universal axiomatic rule that knowledge eradicated object is only untrue. Another point is well worth noting that those who believe in ignorance and mundane life as two separate things, in their opinion worldly life well be beginingless and eternal and not beginingless and with and end. In this situation the talk of non-repetitive form of liberation would be sterile. In the presence of a second thing extinction of contact is not possible. Therefore the conclusion of the dualists is not in consonance with the commencement and ending.

8. Now this is worth scrutinizing that what is the nature of this ignorance ? Is absence of knowledge itself its nature ? It is not proper to believe ignorance as of the form of absence of knowledge; because if the ignorance were of the form of absence of knowledge then it could not have been eradicated by the awareness of the

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oneness of Atman and Brahman, as absence is never destroyed, but it is obvious that ignorance is destroyed. By any sort of knowledge absence can not be destroyed, because complete negation or absolute non-existence is permanent.

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Even if ignorance be accepted as of the form of antecedent non-existence the matter does not fit in well. This is true that previous absence can be destroyed and non-existence resulting from destruction can be produced. But previous absence is dependant or related to its opponent. Surely if ignorance is believed to be previous absence then you will have to satisfy as to whose is it the antecedent non-existence ? Is it of knowledge or ignorance ? It is ludicrous to say that the previous absence of ignorance is ignorance. It is the antecedent non-existence of knowledge, then is it the previous absence of knowledge or unknown knowledge ? In both these conditions the antecedant non-existence of ignorance is incapable of being proved. In some ground or substratum, enlightened by some enlightener only can the existence of any presence or absence be possible. It is injustice of fair play to state the antecedent non-existence of ignorance. Neo-logicians also have refuted non-existence in any form. Import is, this ignorance is not of the form of absence of knowledge, it is of the form

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of positive presence and hence eradicable by knowledge. This procedure is also established by the two 'Enquiry and non-repetition' sutras.

9. This ignorance which is beginingless, unspeakable, of the form of positive presence hence eradicable by knowledge, covers its own ground only. The nature of ignorance is this only that it covers that very thing in which it dwells. In such a situation this also is certain that the ground or basis of ignorance could only be consciousness or knowledge and not brute matter. Ignorance is illuminated by ground illumination. Who else other than a conscious being can know that 'I am ignorant' ? For this reason pure Brahman (without adjuncts) or brute matter-none of these two could be proved to be the basis of ignorance. Therefore universal reality (Brahman) in the form of an individual soul (Jiva) covered with nescience alone is the basis. Ignorance or nescience is beginingless and individual soul is beginingless. Of these two, the form of inhabitant and the dwelling also appears during nescient stage. What is desired to be conveyed is that ground and object of nescience both are Atman Awareness) only. Ignorance is to our own self and with regard to our own being. So long as the sense of individual soul is not eradicated during the same time as the eradication

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of nescience by the knowledge of oneness of Brahman and Atman as long as the presence of nescience and its sport as also the vexations of its destruction is there. None after its eradication. Due to refutability by knowledge the presence of nescience is also only apparent. There is nothing besides creation as perception. This procedure of perception as creation is also proved by this.

10. Well, now let us look at the conclusion. Nescience is present and reasoning is born out of ignorance. When this intellect becomes of the form of Brahman (i. e. I am awareness in which the individual the world and its creator has no existence) then ignorance (consisting of the partitioned self and the real world) is abolished. As in the body so many actions and transactions are happening but only when mounting on the instruments with a sense doership some work is done then only is produced a meritorious or disreputable act and it impresses the doer likewise. In this way many mentations come and go but when through the mentation produced by the great sentences (which declare oneness of Brahman and Atman) assume the form of Brahman then consciousness mounting on the mentation destroyes nescience. Inspite of being a mentation product it is capable of destroying its own causal ignorance because of the oneness or ground (Atman) and object (undivi-

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dedness) leaving no basis for the state of ignorance. Only consciousness mounting on mentation destroys ignorance not pure conciousness. Therefore it is said in Vedanta that ignorance is destroyed by mentation of knowledge, pure consciousness does not destroy it. Pure Brahman consisting of suprem truth whose form is awareness is not an opponent of nescience; because in it there is no nescience whatever. This point also is proved by the fact that in Brahman only mentation pervedas (वृत्तीव्याप्ति) and result or fruit does not pervade (फलव्याप्ति) meaning utility of mentation is only to destroy ignorance darkness; and not to produce any sort of fruit-pervasion or egoity, of the knowledge of Brahman that 'I have known Brahman'. If by the knowledge of Truth individuals knowing it are produced then there would be a caravan of knowers of Truth. Truth or knowledge is for destroying the difference between knowers and ignorant.

The essence of this essay is that emancipation is obtained through the knowledge of Brahman (universal reality) and not by action, devotion etc. Meritorious work and devotion etc., are useful and neccessary for destroying impurities of mind. Therefore with emancipation these have consecutive or progressive convergence (क्रम समुच्चय) and not equal convergence (सम समुच्चय).

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Mundane life is a sport of ignorance only. As it is destroyed by awareness of the oneness of Brahman and Atman ignorance is untrue. It appears but it not there. That ignorance is of the form of positive presence. It covers its own basis. It is of the form of existence-non existence and hence unspeakable. This alone is concluded as the demonstrated truth of Brahman Sutras which stated in indubitable terms as the supreme essence of Vedanta Sutras is that the Brahman of the Upanishads is the only truth and everything else—this world of manifoldness is unreal, is a mere appearance; the individual soul (Jiva) is identical with Brahman.

In this way whatever demonstrated conclusions supporting the Advaita (Non-dualism) philosophy are there are all proved merely by the commencement and concluding sutras. Certainly this also forms one part of the uniqueness of the skillful writing style of Bhagwan Vyas that whole propounded conclusions of the book could be obtained by just the begining and concluding sutras. Discerning persons should endeavour to learn by this method also.

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Note—Swami Shri Chidghananandpuriji Maharaj was a well renowned savant from Bengal. In this early life before Sannyas he was well known as Shri Rajendra Ghose. It is gratifying to note that then he was a close friend of Swami Akhandananda Saraswati. He has written many nice books in Sanskrit and Bengali. Many skillful arguments expressed by him for explaining Brahman Sutras and in ascertaining its sence are recommended and supported by Mahamahopadhyaya Sage Shri Laxmun Shastri Dravid. It is hoped that this new skillful reasoning will stimulate contemplation.

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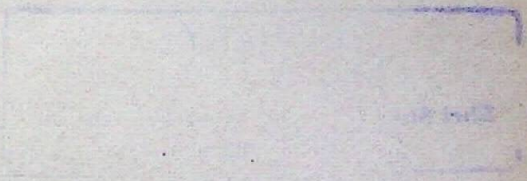

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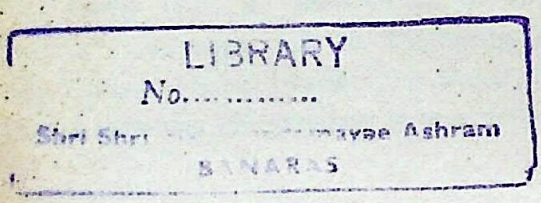

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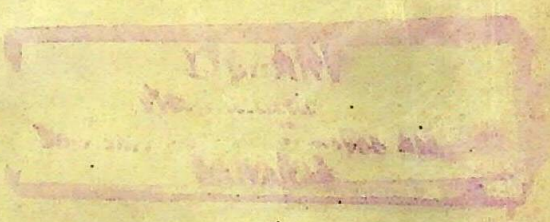

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